

INTERNATIONAL

Journal

OF RELIGIOUS EDUCATION



The New Discipline
A Skill Shop in St. Louis
An Experience of Brotherhood
They Prove Their Love of God
Men Needed for the Pre-School Departments

January 1955

CHILDREN AND THE CHURCH

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for those who work
with children

Ready Feb. 15

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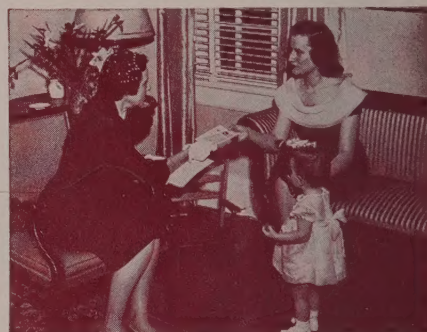
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- 1 handy carrying case



Produced by the Methodist Radio and Film Commission for the cooperating denominations under the auspices of the Division of Christian Education (Department of Children's Work and the Department of Audio-Visual and Radio Education) and the Broadcasting and Film Commission

NATIONAL COUNCIL OF THE CHURCHES
OF CHRIST IN THE U. S. A.



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Donna Jean and Ellen Carol, daughters of Rev. and Mrs. Donald Newby.
Photograph by Eleanor Meininger.

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Editorials

How Many Does My Church Need?

THIS IS A question often asked:

"How many copies of the *Journal* do we need in our church?" A letter came recently asking us to put more suggestions in the *Journal* as to how to make the best use of it. There has developed over the years some fine experience on the part of churches in the use of the *Journal*, and we shall be glad to share this with our readers from time to time.

But let's look at the question as to how many copies a church needs. I suspect that our club rate for five or more copies is a bit misleading. Perhaps it suggests that five copies are enough.

Churches look to their pastors for guidance in Christian education. This means that first on the list of those who need the *Journal* is the pastor. The *Journal* helps him to keep abreast of the best experience in religious education, so that he can evaluate the work of his church and give his leaders wise counsel. If the church has a director of religious education this applies to both the director and the pastor.

There are many articles in the *Journal* designed especially for the general superintendent of the church school. Also, each department superintendent needs a copy. Some department superintendents, we are sorry to say, use only the worship resources. That is a serious mistake. For example, there are articles in the *Journal* on worship which would help those leaders plan the worship services. There are other articles which would help them develop the ability of their teaching staff. These suggestions are drawn from the best experience of churches in the many cooperating denominations.

It makes better teachers

Many department superintendents do not like to pass the *Journal* on to their teachers because they need to refer back to their copies later on. But much of the material in it is for teachers. The only solution in many churches is in taking enough copies

to give one to each teacher. The *Journal* then becomes virtually a leadership training course in itself for each teacher.

"But my teachers won't read anything but the lesson," some superintendents protest. Are their teachers a strange brand of human being? Teachers in other churches are doing it. They not only read the *Journal* regularly but read books from the church library. That's when teaching really becomes exciting—when a teacher begins to understand the job and become acquainted with the many resources for doing it right.

Many superintendents call each teacher's attention to one or two articles in each issue which will be of special interest to that person.

This adds up to a large number of *Journals*. But let's not stop yet.

Young people's groups are finding the *Journal* a great help in planning their worship services and in keeping informed as to the best ideas in youth work. Add one, two, or three copies for their use.

If yours is one of the forward looking churches which is recruiting and training leaders before asking them to teach, the *Journal* can be of great help in orienting those trainees in the job.

Don't overlook the material in the *Journal* for parents, such as the series in the September to December 1954 issues by Mr. and Mrs. Rumpf on worship in the home, and the one in this issue by Dr. and Mrs. Pflug. As a minimum a church should have several copies of the *Journal* for circulation among the parents. It helps parents do their share of religious education.

Is your religious education committee doing a good job of planning? It will do it better if the members read the *Journal* regularly. It's being done in the best religious education committees. Along with the pastor and superintendent, the committee members need to know what it's all about.

Too expensive?

It all adds up to many more than five copies, doesn't it? Expensive? Not if you count the gain. That kind of use of the *Journal* is helping to keep churches out in front in their teaching ministry. Churches are increasingly willing to pay the costs of Christian education. They are will-

ing to pay for good curriculum materials, resource materials and guidance for the teachers. The number of churches taking 25 or more copies of the *Journal* each month is steadily increasing. One order that came in recently was for 36 subscriptions.

The *Journal* is for all who do the work of Christian education, at home, in Sunday school, in vacation church school, in youth groups, and in week-day school and other interdenominational enterprises.

Special Issue Coming in February

MANY LAY WORKERS have expressed the wish that there were some way for them to keep informed as to trends in Christian education. They want to be sure they are evaluating and interpreting their work in the light of the best insights of leaders in the field.

The *Journal* tries in every issue to give this guidance, but the February issue will do it in a comprehensive way. This will be a special issue on "New Insights for Christian Education." It will be written entirely by members of the Editorial Board, all of whom are members of the staff of the National Council of Churches. It will interpret some of the most important insights, trends, and horizons as the Board members see them. It will not be a statement of the "Board's position," but rather a reporting of some of the "growing edges" in Christian education.

This is to be the sort of special number which should be in the hands of every worker in Christian education, both lay and professional. Every teacher, general or departmental superintendent, pastor, parent, religious education committee member and youth leader will find in it the kind of interpretation which will help him better understand what is good Christian education.

A large printing of extra copies is being made in anticipation of demand, but advance orders will be appreciated. (See page 37.)

Is your church using the insights coming from the best experience in Christian education and related fields? Examination of your own work in the light of the interpretation in the February issue will help you find the answer.

Virgil E. Foster

5. Understanding the Church

by Stanley I. Stuber

And I tell you, you are Peter, and on this rock I will build my church, and the powers of death shall not prevail against it.—Matthew 16:18 RSV

WHAT is the Christian Church? This seems like a simple question. But, in reality, it is one of the most difficult questions in the world. If we could all agree upon a definition of the meaning of the word *Church* then the ecumenical movement would be speeded upon its way and there would be a new basis of understanding between Protestants and Roman Catholics.

The one true Church

The Roman Catholic Church and the Eastern Orthodox Churches have no difficulty in defining the meaning of the word *Church*. The only trouble is that their definitions are absolutely exclusive, cancelling each other out.

For example, the Roman Catholic Church declares: "The one true Church established by Christ is the Catholic Church. Many churches which claim to be Christian have broken away from the one true Church established by Jesus Christ. These churches were founded by men who had no authority from God to found a church." (*A Catechism of Christian Doctrine*, p. 115.)

The Orthodox Church, which also claims to be the one true Church, thinks of the Church in terms of the life and faith of the one, ancient, and undivided Church of the first nine centuries of the Christian era. As was stated by one of the Orthodox delegates at Evanston, "The Orthodox Church is the *Una Sancta*, for she has preserved unchanged the apostolic faith and the apostolic tradition as the Apostles handed it down to the Church . . ." (Prof. Basil Ioannides)

The Protestant position

What is the Christian Church? A few Protestants may think of it as a local church building. Some others may think of it as a congregation of Christian believers dedicated to the spirit of the living Master. Still others may think of the Church as an organization with a ministry, a code of beliefs, and a system of command reaching down from a world leader to national, regional or state, and local organizations.

Probably in no other era of history has a more careful study been made of the meaning of the Church than right now. There are various reasons for this. Among them is the challenge of the Roman Catholic claims and, from the other side, the new "religion" of Communism. The ecumenical movement has forced the many Protestant communions to re-examine their own reasons for making separate and too often contradictory claims. Moreover, there is a spirit of enquiry among the so-called "younger churches" of the East, among young people and laymen, wanting to know what the New Testament really says about the Church.

What, then, has been the result of all this desire to know more about the nature of the Church? Let us look at a few of the findings of world conferences and see what has been discovered. Take, for example, the Oxford Conference of 1937. Here we find that:

"The Church is a fellowship of persons freed by the spirit of Christ.

"The Church is a supra-national fellowship.

"The Church is a redemptive and sanctifying fellowship.

"The Church is a supra-racial fellowship.

"The church is a supra-class fellowship.

"The Church is an eternal fellowship."

At Lund, Sweden, in the summer of 1952, the specialists on Faith and Order thought of the Church as the body of Christ. "The truth we would

hold fast is that because Christ is the Head and Lord of the Church, His way is the Church's way. He calls, He sends, He judges. The shape of His life is the shape of the Church's life. The mystery of His life is the mystery of the Church's life."

At Evanston, 1954, there was relatively little said about the Church as such; a great deal was said regarding the divisions, the possible unity, the faith and work of the Church. Outside each of the participating communions—one of which claimed to be the only true Church—it was described in terms of a fellowship (*koinonia*). This fellowship "that the members of the Church have is not simply human fellowship; it is fellowship with the Father and with his Son Jesus Christ through the Holy Spirit and fellowship with the saints, in the Church triumphant. In all the Church's life there is being manifested not simply the activity of mortal men, but the life of the whole Church, militant on earth, triumphant in heaven, as it has its unity in the one Lord of the Church, who is its life."

The people of God

In order to understand the Church we must not only see it at worship and at work; we must rediscover "the true nature of the church as the People of God." The Church is made up of those people who have deliberately, and of their own choice, become the servants of Christ. It is true that they differ as to faith and practice. This is their privilege. But they are united in Christ and upon him the Church is built. The foundation rock upon which the Church is erected is what Peter had—a living, creative, undying faith in Jesus Christ as Lord and Saviour. It is upon this eternal faith, and not upon any earthly power or organization, that we rest the claims of the Church. The form, the outward shell, may change, but the spirit of the Church is eternal. It is here that we have our hope.

PRAYER

Eternal God, we thank thee for the Church Universal, and for all that it means to the world. Bless it, challenge it, lead it. In it may we, as individuals, find not only eternal salvation, but also a channel for Christian service. And, in serving thee and our fellow men, may we be drawn closer together. Amen.

Dr. Stuber, an editor and author, is General Secretary of the Japan International Christian University Foundation, New York City.

They Prove Their Love of God

Young people of many nations and many churches this year worked and studied together in ecumenical work camps.

by Frances Maeda

A BRITISH work camper has put it: "An ecumenical work camp is a means of proving your love for God and God's love for his people." The work camps sponsored by the Youth Department of the World Council of Churches provide an opportunity to express in acts of service and sharing the love of God for his people.

In 1954, over 1,000 young people from 37 nations took part in these work camps. They came from various churches and racial backgrounds and in some cases traveled half-way around the world to work in 34 work camps in 23 countries on four continents.

The work camp program is a demonstration of the Church at work throughout the world in witness to its Master, in service to the world. And to minister to this need, young people have paid their own way and food costs in camp.

The work varies with the project

The work took different forms according to the needs of the particular project. In the Philippines, the work campers dug a *tilapia* pond as a demonstration of how swampy land may be utilized as a rainy season pond and how such projects may help in the economic betterment of communities and families. The project, sponsored in cooperation with UNESCO, was located at Bayambang, the center of a pilot project in community education. This gave the church youth leaders a chance to learn the basic procedures of fundamental community education, while at the same time they were witnessing to the Church's concern for community problems.

As in all these camps, Bible study was an important part of the experience. These young people in the



Young men from Finland, Germany and the United States unite their strength in building a chapel at Hallstahammar, Sweden, summer of 1954.

Philippines studied and discussed Paul's letter to the Ephesians. Through this experience they tried to understand God's call to unity, the implications of the idea of being God's "chosen people" for our life today in terms of the international and personal tensions, and the absolute need for unity and peace.

In Malaya, a group of 40 young people, including two hitch-hiking American students, converged on Morib, a tiny beach community on the West coast of Malaya. These were young people "who were actually paying to be slaves!" This was the phenomenon observed by the village

Opportunities for service in various types of projects located in the United States as well as overseas, are listed in the 32-page catalog, "Invest Your Summer." Published each February by a coordinating body of some 30 agencies, this comprehensive catalog lists the dates, requirements, and costs for hundreds of projects. These are open to high school and college age or older young people. Single copies cost 15c and may be ordered in advance from the Commission on Youth Service Projects, 79 East Adams Street, Chicago 3, Illinois.

folk. Here were educated young people, training to become teachers, lawyers, doctors, engineers, nurses and pastors, who had paid their way to do the menial work of laborers! Here was a living witness of a Christian fellowship which remained together as "slaves" until the former detention camp was converted into a youth conference center. In the dedication of themselves as "slaves for Jesus Christ" on the final night of work camp, the fellowship remains unbroken though they had scattered to their home communities far and wide.

Campers from twelve countries began the construction of *Ecumene*, a new youth center for Protestants in southern Italy. A road has been built and the foundations laid and dug for the first permanent building. In a strongly Roman Catholic and Communist area, this is not just another work camp. It is an evidence of the fellowship through which Christians sustain each other in prayer.

In Greece, more than 30 work campers came to the earthquake-ravaged island of Cephalonia and laid 2,500 feet of new water pipes down to two relocated villages. For the women of these villages it means that they no longer have to carry water barrels on their backs to the mountain stream several miles away to get their household supply of water. For all the villagers it was a revelation to find young people from several countries willing to come and work in the hot sun to help ease their misery. At the completion of this project, the local Greek Orthodox priest invited all the campers and villagers to a closing worship service around the new water tap.

It is not a restful experience

All work campers are warned that they must be ready to adjust to hard beds, unusual national customs and ways of thinking and doing things, unfamiliar ways of worship, simple hard work from six to eight hours a

Miss Maeda is Secretary in New York of the Youth Department of the World Council of Churches.

day, strange cooking and perhaps leaky tents.

The work camp at Nottingham, England, has probably established a record for the most adverse atmospheric conditions in which to have a work camp. Of the thirty days, it rained twenty-five! The work consisted in digging trenches in clay soil to a depth of six feet for the foundation of the hall of the St. Francis Church. The trenches were generally waterlogged. The campers were often soaked to the skin. Some of the tents leaked, and everything in them was more or less permanently damp. On some evenings as the rain came down in sheets, sympathetic householders from nearby came to offer the campers dry beds.

Within the camp, there was no time for self-pity and the rain and discomforts were hardly noticed. Something much more important was happening. The fellowship of the worldwide Church had taken flesh and blood. What had been true in spiritual theory had become true in physical fact. In Bible study, in the sharing of each other's ways of worship, in the discussions of the issues of the day in the light of our Christian teachings, all barriers of race, nation, time and space fell away. In the prayers, though made up of different sounds, young Christians from many places were drawn together into the single prayer that Jesus Christ lifted to his Father.

It can happen to you

Something happens when young people from the forests of Finland go to work in the migrant camps in California; when those from the heart of Africa travel to Korea to help rebuild the devastated country. Those who participate in the projects receive an ecumenical education; but so do the people among whom they live and whom they assist.

And this ecumenical education flows back also to the home communities from which the young people come. There is still work to be done in the world that can be done only when churches and their young people work together. The ecumenical work camps provide an opportunity for young people to share in the common life of an international group of Christian young people through worship, study, and play, as well as work.



Italian, German and Swedish work campers mix and carry cement for the new youth center, "Ecumene," in Southern Italy.

Your church may have a young person who is qualified to share with another group the experience and training he has had in your church. You may wish to help him receive this type of ecumenical education which will be valuable not only for him but for the by-products which his experience will bring to your church.

Applications are now being processed for the 1955 program. The applicant must be between the ages of 19 and 30 (18 and 30 for camps in the United States), have the ability to speak one of the camp languages and be willing to work hard and to

adapt himself to perhaps difficult living conditions. The cost for Europe comes to around \$650.; for Asia, \$900. to \$1,000.; for the United States, travel plus room and board. For further information write: Ecumenical Work Camps, 110 East 29th Street, New York 16, New York.

In the laboratory of a work camp, God has shown what the Church really is and ought to be. The Church is not only a pastor in the pulpit and polite people in the pews; it is a community of believers, living with Christ and for him and serving in his name. "In a work camp you prove it!"



In Greece work campers laid 2,500 feet of new water pipes. At the completion of the project the local Greek Orthodox priest held a worship service around the new water tap.

An Experience of Brotherhood

by Richard C. Daniels

WOULD IT REALLY WORK?

Were all our efforts to teach brotherhood effective? After all, we live in a predominately white Christian community and our young people have few experiences with people of another race and religion. How would they behave in an actual experience of association with, say, a group of Negro or Puerto Rican young people? Were we operating in a vacuum when it came to this most vital aspect of our Christian faith?

Questions such as these prompted the Youth Council and the Youth Department of the Greater Worcester Area Council of Churches to plan an actual experience of brotherhood for the youth of Worcester County, Massachusetts the first weekend in February. This was during Youth Week, 1954.

We had heard about the dramatic activities of one of the inter-racial groups of young people of the New York City Mission Society. They had prepared an original drama the previous summer at their conference center in Dover Plains, New York. The drama had been presented again at the Brick Presbyterian Church in New York City in the fall, and the comments on the production by those who saw it were superlative.

They had chosen to dramatize the story of Shadrack, Meshack and Abednego from the third chapter of the Book of Daniel. Viewed symbolically this story had a message for our times and when it would be enacted by these young people it would surely gain significance for us. The drama was a curious but effective mixture of dialogue, religious dance, choral singing, choral speaking and a good deal of pageantry. The costumes were the best possible.

We invited these young people to be our guests for the weekend. We proposed to hire a bus to bring them to Worcester, to entertain them in homes throughout the city, and to

have them perform their drama as the highlight of our Interdenominational Youth Sunday observance. We were pleased when, with no hesitation whatever, these fifty-five young people of high school age accepted our invitation. These fine, eager young people were a veritable United Nations, claiming as their heritage many of the racial and national backgrounds to be found in the United States. They attended eight churches served by the New York City Mission Society. For many this would be their first trip out of New York State. An ideal experimental situation was ahead of us.

Expenses for such a program, including transportation of the young people to Worcester and back to New York, as well as the shipping of cos-

tumes and props, would be considerable. Letters were sent to youth groups in the city, telling them of the plan and inviting them to give \$5.00 toward the expenses of this special Youth Week observance. The groups that responded with a contribution were to have the privilege of entertaining a quota of guests in some of their church homes. The response was immediate and encouraging. Groups that responded late were disappointed at being deprived of this important phase of the weekend.

The facilities of the Worcester Polytechnic Institute were engaged for the big day. The hall of the college seats more than 1000. The stage, although somewhat overpowering because of its huge proscenium opening and general proportions, was well equipped and would be excellent with some restaging of the drama. The sight lines in the hall were perfect. There was a balcony for the speaking choir and a long aisle for the opening procession.

One of the biggest tasks of technical preparation was the building of the "golden image" set up by King Nebuchadnezzar. A group of boys of the First Baptist Church volunteered and were assisted by an adult carpenter of the church. They were determined to make this the best golden image ever. It certainly turned out to be big and glamorous. It was constructed 13 feet high to help fill the huge proscenium opening of the stage. It was three feet thick and five and a half feet wide at the base. It was one and a half feet thick and four feet wide at the shoulders. It was painted gold and well sprinkled with sparkle dust. It was handsome enough for a Cecil B. DeMille spectacle. However, many a Baptist eyebrow was raised and speculation ran high as to the need for a golden image in a Baptist church.

As the weekend grew near, many kinds of preparations were necessary. The New York City Mission Society office sent helpful information about the young people who were coming and we compiled a list of the visitors



The "golden image" needed for the play was made by Baptist boys.

Mr. Daniels is Director of Christian Education of the First Baptist Church of Worcester, Massachusetts.

by pairs, with a parallel list of hosts.

When the big Friday finally came, the visitors arrived toward evening and were received by their hosts at a reception planned by the young people of a Baptist church. They had breakfast Saturday morning in the homes where they were staying and came soon afterward to the Worcester Tech stage for a rehearsal.

They bustled into that first rehearsal overflowing with tales of their experiences with their new friends. One girl elegantly announced that she had slept on a foam rubber mattress.

The first rehearsal was arduous. It showed clearly that these youngsters from New York were determined to do everything they could to make the performance one of professional excellence. They oriented their movements to the new dimensions of the stage, their voices to the acoustics of the hall and their spirits to the important occasion of the next day.

Saturday lunch was with the young people of a Methodist church. The afternoon recreation was a swimming party at the Y.M.C.A. for our guests and as many more Worcester youth. Dinner was served at a Lutheran church.

The dress rehearsal Saturday evening was open to members of the press, the hosts of the young people and their families, and members of the Youth Week Committee. Members of the Worcester Inter-Racial Council were also invited to this performance. The young people of a Congregational church entertained the cast at a party following the dress rehearsal.

On Sunday the guests had breakfast and dinner in the homes where they were staying and attended Sunday school and church with their hosts.

On Sunday afternoon the main performance of "The Fiery Furnace" was given. There was an excited audience of over 1000 teen-agers. Their interest was intense from the opening, as they watched the colorful procession of the citizens, governmental officials, musicians and dancers going to the dedication of the golden image which King Nebuchadnezzar had erected on the Plains of Dura. The rhythmic repetition the sonorous lines, "The satraps, the prefects, and the governors, the counselors, the treasurers, the justices," etc. as well as "the

sound of the horn, pipe, lyre, trigon, harp, bagpipe, and every kind of music," were thrilling as given by the choric choir. The "fire dance," designed by talented though amateur choreographers, was most effective.

The whole performance was worshipful in spirit. The young people in the audience entered into the story of Shadrach, Meshah and Abed-nego—the "foreigners" of another race and religion who through their steadfast faith proved the excellence of their religion—and made its message their own.

Of course we wanted the play to be the success that it was, but we had been hoping for something more important if less evident. We wanted to test the racial attitudes of our youth. As young people who had little or no actual experience in inter-racial relationships, how would they respond? Would they be timid, shy, self-conscious or even frightened? Would their church's emphasis on brotherhood through the years help them? There was also much concern as to what the reactions of the New York City youth would be.

As so often in life, once again we were proven men of little faith. Youngsters warmed to each other immediately and became inseparable. There wasn't a problem of any kind all weekend.

The party on Saturday night will never be forgotten by our young people. They especially recall the singing at the close of the evening. They

learned to sing with soul that night, as with their new friends they sang such songs as "No Man Is an Island." The two groups from different backgrounds were proving the sentiments of such songs that weekend. This was religious experience of the highest order.

The visitors returned to New York Sunday afternoon following the performance. Later Miss Ida H. Button, Associate Director of the New York City Mission Society, who accompanied the group, warmed our hearts by writing us as follows:

"As we started to leave Worcester one of the boys called out to the bus driver, 'Get lost, won't you? We want to stay in Worcester.' They told each other about all the wonderful experiences they had had with their hosts and hostesses, each one having something special to say. It was hard to decide which one came out on top in the contest—an electric blanket or a private bath. Another of the youngsters commented: 'I didn't really believe that people lived in houses like those in Worcester. I thought it was just in the movies.'"

Miss Button continued: "None of the things would have been appreciated so much if they had not been a part of the continual gracious hospitality of all concerned. New England became something more than a place on the map. The young people of the Worcester churches gave new meaning to Christian friendship and race relations!"

How to Use This Issue of the Journal

A New Year's resolution for your church: "Begin (or continue) a systematic program of teacher training." Two articles telling how two communities did the job cooperatively will help you live up to your resolution. They are found on pages 10 and 15.

Families and congregations will find intriguing ideas for special times of worship in the article on celebrating Twelfth Night, page 18, and in a service based on the ancient Christian love feast, page 21.

Young people and their leaders will be especially interested in Frances Maeda's report on ecumenical work camps, page 4, and Richard C. Daniels' dramatic story of how the youth of Worcester, Massachusetts, had "An Experience of Brotherhood," page 6.

Plan your summer community programs early. See page 13 for suggestions.

We Planned for Audio-Visuals in Our New Church Building

by Donald R. Lantz

WHEN the blueprints for our new chapel and educational building arrived, we took a good look at the electrical specifications. Where were the light switches? Where were the wall outlets? Could we use a thousand-watt lamp in our projector without having the voltage drop? We discovered that few architects understand the use of audio-visuals in a modern church program. Our experiences in getting provisions for audio-visuals built into our new church plant may be of help to others.

We studied the electrical specifications

One of the errors we found in our blueprints was the placing of wall plugs so that no projected audio-visuals could be used without stringing power cords across the doorway. In complete or semi-darkness, this constitutes a definite hazard to be avoided.

In the plans for each of our larger departmental rooms the wall switches were placed on the side of the room. Normal projection position is from one end of the room, and all room light switches should be within easy reach of the projection crew. Some changes were made, but some compromises were necessary because of normal traffic into the room. We did not feel that the expense of additional three-way switches was warranted in a few cases.

But in the place where the mechanics of audio-visuals must be minimized—the chapel, where audio-visuals will be used in worship—we faced our worst problem with wall switches. All ceiling light fixtures were to be controlled by wall switches near a side door just off the chancel.

This meant that whenever audio-visuals were to be used in the chapel someone had to step up to the front and turn the lights off.

The switching arrangement in the chapel also called for two banks of ceiling fixtures running the length of the nave to be controlled by only two switches, each bank controlled by one switch. This meant that we would never be able to have dim or partial light in the nave without bringing in some kind of floor lamp or other temporary light fixture. It also meant that sudden bright lights would come on after eyes had become accustomed to a dark room. There is nothing quite as jarring as having all the room lights come on with dazzling brilliance at the conclusion of a highly inspirational film.

We solved the chapel lighting problem by placing the wall switches on the wall of the narthex. We also had the ceiling fixtures wired in pairs so that the lights can be turned on in sequence of pairs across the room, beginning at the back and progressing toward the front. Now we can bring up the level of the room lights gradually or we can have some light in the room when we need it. The switches now are within easy reach of the projection crew. We may add a dimming rheostat, but for the present we can not afford it.

We checked the power load capacity of our main switch board and auxiliary switch board for maximum load conditions. We heard of one new church that discovered their wiring had been installed for only half of the possible maximum load on all outlets and lines. The result was that during the showing of a film in the chapel, the main circuit breakers went out every time the women in the kitchen turned on the electric coffee urn. Many activities were going on in the church at the same time; the young people had activities in one room, children in another; all the fellowship hall lights were on;

the kitchen preparations were going on at the same time that two motion picture projectors were running. We didn't intend to blow any main fuses (or tempers).

We planned adequately for electronic equipment

Our audio-visual committee examined the blueprints to check further preparations for as complete audio-visual installations as we could afford. We wanted built-in loudspeakers for each normal projection situation. We wanted to avoid the stringing of wires and cords on the floors. We wanted built-in screens. We wanted a centrally controlled public address system that could be switched to any one room or all of the rooms at the same time for announcements, music, overflow, and special occasions. We wanted a good tower system that could be used for playing carillon bells or chimes.

Plans were made for all of these by the committee. A competent electronics expert was hired to engineer and install the entire system. We knew if adequate provision was made for basic wiring and conduits large enough to carry additional cables (at least one inch) we could build for the future, even though we could not now afford all the equipment we would like to have.

Two loudspeakers were built into the chapel with the baffles so constructed between the studding that one perforated steel grill covers both a loudspeaker and a hot air furnace duct. These were placed at the sides of the chancel, facing the congregation. Connecting cable was put into the hall so that a jack in the wall of the narthex makes it possible to plug the motion picture projector, record player, or tape recorder into these two speakers.

Other loudspeakers were built into the studding of the walls of all classrooms just at the side and at the top of normal wall screen position. The

Mr. Lantz, formerly with the staff of the Department of Audio-Visual and Radio Education, National Council of Churches, is now Religious Education Director for Family Films, Hollywood, California. The church described here is the new Trinity Evangelical United Brethren Church at Pacoima, California.

loud speaker baffles were homemade and protrude a few inches from the plastered wall. All such construction work was done before plastering. A plastic grill cloth covers each speaker and the baffle is painted to match the walls and woodwork of each room. Each speaker has a separate volume control.

The main control panel, record player, and amplifier for the public address system are in special cabinets made for the purpose in the church administration building. The amplifier and speaker system operates at a constant output voltage so that there is no change in volume level whether one or fifteen speakers are switched into the circuit. We felt that this was an important point to be engineered into our system.

Records or tape can be played into the chapel tower speaker. We can also connect the electric organ to the tower speaker. There is a microphone on the pulpit and the service can be amplified to any or all rooms and to two different outdoor locations for overflow. We can tape record worship services, weddings, or other special events by means of built-in microphone cables.

The recordings can be made from the narthex, where it is possible to observe all that is going on through plate glass windows, or from the main control panel of the amplifier. Loudspeakers were installed in the kitchen and in the pastor's study.

We arranged for screens and for darkening the rooms

It is difficult to make the mechanics of audio-visuals unobtrusive in a worship service. However, the blank screen standing on a tripod in front of the altar, the cords on the floor, the loudspeaker box on a pedestal, the noise of the projector, are problems that can be solved. We were determined to make it possible to use audio-visuals inconspicuously at least in the worship services in the chapel.

All wires were built into the walls before plastering. Loudspeakers were built into the walls as explained above. Electric wall outlets, loudspeaker jack, and light switches were all placed in the narthex within easy reach of the projection crew. Pictures will be projected from the narthex through the plate glass wall separating the narthex from the rest of the chapel.

A large 10' x 10' screen operated by

an electric motor was built into a dust-proof box in the attic above the chancel. The screen is lowered and raised at the proper moment through a slit in the ceiling. The switch controlling the screen is located with the other outlets and controls in the narthex. The electric screen has its own circuit with a cut-off switch on the switchboard to prevent the screen's being lowered inadvertently some Sunday morning in the middle of the sermon.

The plate glass and a built-in loudspeaker make the narthex usable for any who temporarily must leave the sanctuary. It also helps late comers to enter into the spirit of the service while waiting to be ushered to their seats.

We can also use projected audio-visuals in any room of our church for worship, Bible study groups, mid-week services, teacher training meetings, recreation, or for any other purposes, with the mechanics of audio-visuals as unobtrusive as possible within the limits of our finances.

Permanent wall screens are mounted in the larger class rooms and table-top screens are used in smaller rooms. Drapes are used for darkening whenever necessary. Wherever possible we attached the wall screen behind the drapes used for the dossal. The drapes are pulled aside, exposing the screen and also covering windows at the side.

We regard storage facilities as important

One room in the center of the educational building was set aside as the "instructional materials center." All teacher's supplies, church school literature, audio-visual equipment, slides, filmstrips, flat pictures, tapes, records, and other resource materials are located in this room. The church school secretary has his office in this room. All slides and filmstrips, records, and tapes are catalogued and kept here when not in use.

We found that exact specifications for such storage facilities were not available for a compact arrangement such as ours. We had to plan and make our own.

Recommendations growing out of our experience

The cost for engineering, equipment, materials, labor (some donated labor) is about \$100 per room on an average.

Ours is not yet a large church. We are building only our chapel, educational building, and church administration building in the first unit. We expect a church school of about four hundred. There is every possibility for growth and expansion since we are in the midst of a large new housing area. But we have the basic power and wiring facilities for expanding the system. Taking future growth into account when building is essential.

It is still an up-hill pull to get audio-visuals into the planning of both architects and local church building committees. Therefore, it is necessary to:

1. Make plans for audio-visuals in your church building or remodeling project, either through your architect or through a local church committee.

2. Include one or more persons on the building committee whose responsibility it is to plan for audio-visual activities.

3. Secure the help of your teachers, church school superintendent, director of Christian education, and the pastor in studying your needs for audio-visual services.

4. Study plans *before* final blueprints are approved. It saves many changes later.

5. Secure the help of a competent electronics engineer for planning and installing technical wiring and equipment beyond the ability of your committee. Don't be ashamed to ask for help here!

6. Decide upon the position of all screens and loudspeakers in advance.

7. Plan for future expansion by securing heavy enough wiring, power in the amplifier, extra wires built in for extensions, and other future needs.

8. Plan for adequate storage of all audio-visual equipment and materials.

9. Allow for flexibility of use and plan for operation of equipment in adjacent room or built-in booth.

10. Do not underestimate future developments in electronic devices. Even though we cannot afford all we'd like to have now, we must grow with the world around us. Some churches are including plans for the use of closed circuit television.

We are in a new community, new homes all around us, children, young people, and adults by the hundreds within two blocks of our church. There is little time each week to win

(Continued on page 38)



Clark and Clark

Skill shop instruction in informal dramatization helps the teacher use this fruitful method.

A Skill Shop in St. Louis

by Paul Rains

IT'S not the what—but the how. Many lesson units suggest activities for carrying out the purposes of the lessons, and teachers have little difficulty in finding suitable projects to help their pupils "learn by doing." But the teachers themselves need to learn how. They too must learn a variety of skills—just as the pupils learn them—in order to know how to use projects and activities to the best advantage.

Because volunteer teachers want and need training in directing classroom activity, the churches of St. Louis planned a new kind of skill shop. Some of the teachers went to the first session of the skill shop looking for short cuts, ways to get pupil interest, and things to keep the children busy. But those teachers soon learned that the planners of the skill shop had nothing of the sort in mind.

As important as it is to get a pupil's interest, it is not enough for the church simply to provide recreation. Recreation is not the church's funda-

mental business. Christian education seeks to guide boys and girls in the development of Christian character, and that is a creative task. Any activities that are used should also be creative experiences.

The St. Louis teachers also learned that when activities are chosen, they should help fulfill the primary purpose of Christian teaching. Activities should help each child discover that religion is a means of his becoming his best self. To fulfill his primary purpose, each teacher must definitely relate the activity to the lesson plan. At the skill shop church school teachers learned to introduce activities as a natural development of the story or program of the day—and not as a diversion.

They also learned that every activity planned must be within the capacity of the pupils' age level. The program for the skill shop had been carefully outlined with this idea in mind. The teachers who went to learn skills found themselves registering for kindergarten, primary, junior or intermediate levels.

During the first fifteen minutes

specialists in each age group discussed the activities most meaningful to children of that age. Then, under the leadership of the age group specialists they spent 45-minute periods learning how to do and teach three different skills.

When the afternoon or evening was over, each of the volunteer teachers who participated had learned one skill of individual expression, one for group activity, and a third which would help him do a better job of presenting his lesson material.

As they learned how individuals express themselves, they tried their hands at one of eleven skills which had been set up. They could try brush painting, chalk talks, map making, or finger painting. They could work with crayons, or construct a diorama. They could draw with a pencil, paint a frieze or mural, or make a poster. Or, if they liked, they could model with clay.

There were five possible techniques of group expression: pantomime, dramatization, puppets, pictorial slides, and a rhythmic choir. And in learning how better to present their

The Rev. Mr. Rains is Director of Christian Education for the Metropolitan Church Federation of Greater St. Louis, Missouri.



Clark and Clark

Children are often as clever as the teacher about making dioramas and table villages, but the teacher should know how it is done.

lessons they experimented with music and worship centers and such story telling aids as flannelgraphs, pictures, rebuses, and paper tearing.

So that each person might see how the use of every skill could be adapted to particular teaching situations, each age level group followed stated themes. For example, the kindergarten and primary teachers experi-

mented with the idea of "Friends in Church" as they worked with the skills of individual expression. When they studied group activities the kindergarten teachers were using a hypothetical unit on "Friends of All," while the primary teachers had the topic, "Jesus Loves All Children and Children Love Jesus."

The junior and intermediate teach-

ers used "Sharing in Church Work" as the theme they developed with the individual skills, and "World-wide Christian Fellowship" as their group activity.

All teachers of all age levels experimented with different ways of telling the Christmas story.

The skill shop was held in three identical sessions, on Friday afternoon and evening and a Sunday afternoon. The proof of its popularity was not only in the 684 different persons who attended, but also in the fact that 25 per cent returned for a second helping. Sponsored by the Metropolitan Church Federation's Department of Christian Education, the skill shop was attended by teachers from 146 local churches and 23 denominations.

The planners of the skill shop promoted free advance registration with the hope of organizing the age level "classes" ahead of time, but the replies came in such a great volume that the available clerical help could not handle the flood of mail.

The St. Louis skill shop was admittedly only a bare introduction to the various media by which teachers can do their work intelligently and creatively. But it is hoped that the taste which the teachers got in the four short hours was enough to stimulate their interest and creativity. It seems almost certain that the skill shop will be repeated "by popular request."

Men Needed for the Pre-School Departments

by Sally K. Nicely

HELP WANTED—MALE

Part-time work, short hours, pleasant surroundings. Many "fringe benefits." Must like and understand small children. Apply in person to directors of religious education or Sunday school superintendents anywhere.

THE REMUNERATION for the work described in the above "ad"

Mrs. Doyle C. Nicely and her husband have worked as a team in church schools for a number of years. For four years they served in the Toddler Department of the First Congregational Church of Oak Park, Illinois, and later helped in the church nursery in Little Rock. They are now living again in Oak Park.

will not come in a little brown envelope on Friday night. It is not the kind of treasure that thieves can break in and steal. It is a reward that one can keep always—pleasant memories of an hour or so each Sunday shared with our youngest churchgoers, and the lasting satisfaction of having been one of the first to expose the leaders of tomorrow to Christian education.

It has become increasingly easy, over the years, to find fathers who are willing to teach in the upper grades of church schools. For this we are duly thankful. But perhaps not enough attention has been brought

to the still too-few men who have been led to realize what a useful and vital part a man can play in nursery, kindergarten and primary groups, and what a wealth of joy and satisfaction he will reap for his service.

It is evident, from the experiences of the fathers who have worked with their wives in nursery departments, that a man does not lose stature as a male because he discovers that he can do a great deal for his church, and ultimately for himself, by playing and praying with tiny children. Nobody has ever thought that Jesus was a sissy, or was wasting his time, when he said "Let the little children



Two fathers in the nursery class of the Christ Episcopal Church in Little Rock feel quite at home with the children.

come to me." He was beginning at the beginning.

My husband and I kept "open house" for a lively bunch of nursery children in the First Congregational Church in Oak Park, Illinois, for several years. The warm and lasting friendships we made with the parents of some of these youngsters would not indicate that the fathers, or the mothers either, for that matter, thought my husband was a pantywaist because he found fun and satisfaction in wrapping and unwrapping their offspring in winter weather; in sitting on the floor and building a church with blocks; in passing graham crackers and milk, and using quiet moments with these little ones to thank God for our food and other blessings.

There are surely countless well-qualified mothers caring for and teaching young children on Sunday mornings, who could do an even better job with their husbands beside them. The more interests a husband and wife share, the happier and stronger and richer their marriage is sure to be.

I am certain, too, that more progress was made and more situations ironed out and improved upon, in the department that we shared, because my husband and I could go home together and talk about what had happened that day. We gloated joyously over our triumph when a child who had been afraid to leave his parents finally discovered he was among friends and "joined the club." I am proud that oftener than not, it was our daddy who found the common ground on which to meet the

child, by some such simple means as finding out by the grapevine that the youngster had a puppy named Truffles, or that he loved to eat spaghetti, or that his own daddy read to him about Christopher Robin every night.

Neither of us shall ever forget little Billy, whose mother, incidentally, came to our church and brought Billy because she had learned that there was a daddy helping in the two-year-old room. Billy's own daddy was overseas on an important errand for his Uncle Sam, and Billy needed a man in his life. Billy and his Sunday-morning-daddy became friends on sight, and each week he sat on the daddy's lap and talked into a play telephone. For some reason the conversation always went about the same,—"Allo, Mrs. Murphy? Is the laundry done?" . . . Time out for Mrs. Murphy to answer . . . "Thank you; we'll pick it up this afternoon."

Someone may ask what on earth talking to an imaginary wash woman over a play telephone can have to do with religion. Just this: Billy was learning that the house of God was a good place to come to; that there was a daddy there who loved and understood him. After his happy experience in the nursery room, it could not be hard for him to understand that he also had a Heavenly Father whose love and understanding would surpass anything on earth; and that he could take his cares to him as easily as he could call Mrs. Murphy about the laundry.

We also treasure the memory of Cathy, who stood and talked for a few moments with our daddy one

day about a large picture of Christ that hung in our room. A short time later we discovered Cathy back before the picture, this time with a doll in her arms. She held the doll out toward the picture and said, "See, baby—Jesus, our friend, loves little children."

A father is also a physical asset in a room full of little people. The diplomatic finesse that all fathers seem to possess, plus a strong back and a sense of humor, come in very handy in untangling the traffic jams that are inevitable around the slides, "rocky-boats" and up-and-down play stairs that we find in many nursery rooms today.

Perhaps I have used the term "daddy" a little loosely, because fatherhood is not an absolute requirement for applicants for this work. A man may have a positive genius for getting along with children, and still not have any of his own. Where could he find a better place to exercise his in-born father instincts than in his church, where he can have a happy influence in the lives of many children?

Furthermore, a man should not pass up this "ad" because his own children are no longer small. It is not necessary that a Sunday-daddy be a very young one with a preschooler of his own. Our two children were long past that stage when Mr. Nicely and I began our work with two-year-olds, and we enjoyed it all the more because it had been a while since we had had much contact with little children.

The accompanying photograph of two fathers with nursery children in Christ Episcopal Church, Little Rock, Arkansas, bears witness to the fact that there is much a father can do besides bringing home the groceries and keeping his life insurance paid up. The attendance at this church school rose from 172 to 508 in five years. The minister gives part of the credit for this increase to the fact that there is at least one man in each department, including the very youngest. By example and by straight propaganda they have made it clear to others in the congregation that they consider Christian education a man-sized job. And it is reassuring to the little children, at the very beginning of their church school experience, to be greeted by a mother and a daddy, as in a Christian family.

Plan Cooperatively for Children in Summer

It is not too early to begin planning with other community agencies for a summer program in your community

by Harry J. Lord

IN A SMALL COMMUNITY, in the center of which is a one-room schoolhouse, but no church, lived a Christian mother. She was a faithful member of a church in a neighboring town and had a great concern for her own community because few of the people were reached by any church.

Two examples of community cooperation

Listening to a radio address, this mother heard a speaker describe the values of the vacation church school. He concluded by saying, "Any community can have a vacation church school if it cares enough."

Immediately she began to seek the cooperation of the parents of her community and aroused their interest in financing a vacation church school. The school board gave permission for the use of the school building. She then enlisted the services of her pastor from the neighboring town who, with two other experienced workers, conducted a vacation church school in the community.

The one-room schoolhouse, its yard with two large shade trees, and a near-by porch for use in case of inclement weather, provided ample space for three separate age groups. The departmental schedules were so arranged that at different times the building was used by each of the three groups as needed, not more than one group using it at a time. The yard was a beehive of activity.

On the evening of the close of the two-weeks' term the parents and their children, after refreshments on the lawn, crowded into the little schoolhouse where the boys and girls led the worship and shared with their

elders some of the values of their experience together in Christian living.

When the parents witnessed all of this, something like a spiritual awakening resulted. That very night, of their own initiative, they came to the leaders of the vacation school and said, "We have greatly neglected the Christian training of our children. What has been done these two weeks must not stop here. We must either build a church in our community or provide some other plan for ourselves and our children."

Theirs being a small community, they finally decided that it would be better to go to the churches in the town two miles away. With the cooperation of the churches there they secured a bus, and each Sunday morning both parents and children

attended the churches of their choice. Several became active members.

All of this came to pass because one Christian mother, with a deep concern for boys and girls, secured the cooperation of others in her hamlet.

Another successful venture in community cooperation took place in a city of 3500 population. A Coordinating Council was formed, made up of representatives from the several churches together with representatives from all of the agencies concerned in any way with community betterment. This Coordinating Council met monthly throughout the year, working out a community calendar to avoid serious conflicts in the time schedule of events that concerned the general public. It functioned in many



Seabrook Farms Photo by Ogata

The Rev. Mr. Lord is Director of Christian Education for the Michigan Council of Churches, Lansing.

Joint promotion of summer activities makes it easier to reach children who have no contact with the church.

other ways for the good of the community.

Its major concern was that of giving guidance to the leisure time activities of the children and youth during the summer months. United planning made it possible to secure paid leadership for various types of recreation and craft activities for the entire vacation period. Adequate time was provided on the community calendar for the churches' vacation church school program so that there would be no competition. Thus the needs of all the children and youth of the community were provided for with no conflicts of time schedules. Community activities were carried on throughout the summer with a high level of leadership for every phase of the summer's program.

These two illustrations serve to point up two values of cooperative community planning. One is the great opportunity the church has for reaching unchurched children and their parents during the vacation period. The other is the fact that the entire summer can be utilized for a worthwhile program for children and youth. In the smaller community the securing of united action was comparatively simple. In the larger community a greater amount of organization was needed, making it all the more imperative that the churches work together with other agencies to avoid conflict of program schedules and to provide creative activities for all the children the entire summer.

The importance of cooperative planning

In any community where there are several churches and agencies planning activities for the children during the summer, local churches should not plan their programs independently, even when they have their own denominational vacation church schools. There are many areas where cooperation is imperative if the needs of the entire community are to be met. Otherwise competing programs will claim the attention of some children, and other children will not happen to be engaged in any organized activity. Some parts of the summer may be over-programmed while no program may be provided at other times. Some parts of a larger city may have a great variety of activity, while some neighborhoods which need it most may be quite neglected.

The church should recognize that in some fields of activity, such as recreation, handicraft and camping, such agencies as the Y. M. C. A. and Scouts may be able to offer better trained leadership than can be provided by the churches. On the other hand these agencies need to recognize the contribution the churches have to make in many ways, especially in Bible study and spiritual motivation, and that a fair share of time should be given to the churches for the vacation church school and other summer programs. Through cooperative planning the churches can provide more adequate leadership training. In some cases agency volunteers may also participate in the training enterprises.

A Coordinating Council such as described in our second illustration is ideal for bringing about a better understanding of the contribution each can make to the summer's program and of how one program can supplement another. In communities where there is a Council of Churches there may be a committee on vacation church schools which would have representation on the Coordinating Council of the community. Where there is no Coordinating Council, a vacation church school committee might invite in representatives from other agencies for joint planning.

How a Coordinating Council functions

A Coordinating Council can function in the following ways:

1. It can make up a community calendar of all summer programs far in advance, with the church having a fair share of time for vacation church schools and day camps.

2. It can survey community resources that may be available to the churches, such as materials and equipment, resource leaders in certain program areas, use of school buildings in neglected areas, use of play grounds and parks or camp sites when the church program includes day camps, and church resources available to other groups.

3. It can publicize and promote the total summer program of which the vacation church school is an integral part, listing both denominational and interdenominational vacation schools. Joint publicity makes it possible to extend an invitation to

every child to attend some vacation church school. United effort can more readily secure newspaper, radio and television publicity, and can more effectively supplement this with house-to-house invitations. (We are doing too little to reach the unchurched children. In a sampling of vacation church schools in Michigan, only five per cent of the children enrolled were unaffiliated with any Sunday church school. Several reported none.)

4. It can work with other agencies in supplementing the vacation church school sessions with day camping activities. The prevailing pattern of vacation church schools in many parts of the country is a two weeks' period with three or less hours in a forenoon session. While this is worthwhile, a three weeks' school will accomplish twice as much, and a four weeks' school is of proportionately greater value.

One way of compensating for the shorter period is to enrich this experience in Christian living by supplementing it with a program of day camping for the junior and junior high age groups. Day camps held at a campsite, park or recreation center, give added opportunities for Christian living that come in an outdoor setting. In some communities it may be possible to correlate the church programs with already existing park recreation, scouting or Y. M. C. A. day camps, adjusting the summer schedule to include both types of experience.

5. It can plan for community-wide service projects. This might be the meeting of some need within the community itself or it might be a Church World Service project. (In one city the children united their efforts to purchase a heifer for overseas.)

Conditions peculiar to certain communities call for united planning: migrant centers where it is necessary to work in cooperation with specialized leadership, trained to meet language and cultural barriers; trailer camps, where residence is too temporary for any permanent community life; neighborhoods of the larger cities which are underprivileged or unchurched and need leadership.

Churches should make it their united concern to use the summertime to provide experiences in Christian living for *all of the children*.

Special Treatment for Growing Pains

by Ray Welles

CONTRA COSTA COUNTY, California, has been the scene of phenomenal increases in population, and of innumerable "growing pains" for communities and for churches. One church has a class of youngsters using a large utility closet for their Sunday school room; others use kitchens, pantries and spill over into church yards whenever the weather is mild. Recently completed educational units are already having double-sessions, and a few are even moving toward triple sessions as rapidly as they are able.

The key words here are "high-potential" and "overcrowded." Nearly every church in the area is relatively young and working to pay off already existing debts and mortgages, and is therefore unable to increase the size of present facilities.

Leaders planning a cooperative leadership school faced the problem of how to work with present crowded conditions effectively without throwing the best standards and objectives out the window. Any approach to this problem necessarily had to be on method. The churches were facing a crisis and the teachers were "fed up with the same ol' stuff." They were referring to leadership schools in which the material was dry and theoretical, unrelated to the facts of the mass situation. That was the problem; where was the answer?

The first step taken was to go to the denominational leaders in Christian education in the San Francisco Bay Area and enlist their cooperation in the formation of a county-wide interdenominational school to be held at a central location. The new experiment would have to be led by experienced rather than "well known" personnel, geared from start to finish to meet the situation as it existed in this particular locality, with emphasis on the crowded classroom situation. The idea was enthu-

siastically received and sponsored by the Northern California Council of Churches and the local Ministerial Association.

After the denominational leaders had discussed and analyzed the situation as they were familiar with it from their own experience, they served as a steering committee to recruit and train faculty members for the school, which was to run for two hours on five successive Monday nights.

At the same time that the steering committee was functioning, a local committee of ministers and laymen was formed in order that problems in the local situations could be articulated by the very people who were facing them; in this way the problem could be represented fairly, accurately and realistically. Communication was established between the committees through a coordinator who was a member of each.

Soon the school began to take shape. The problem was double-barreled. Simply to have age group classes would miss the valuable but general techniques which could be of help in all age groups. Thus the school was divided into a general session, followed by age group classes. The greater proportion of time was given to the age group classes in order that the school would be certain of meeting individual needs and finding the implications of the general sessions in terms of age levels. Often the leader of the general session would circulate among the age group classes. The individual classes covered the age groups from nursery to junior high, with a special class for superintendents of Sunday schools and chairmen of boards of Christian education.

The subjects found to be most helpful in relating the general sessions to the problems of overcrowded conditions were "Using Audio-Visuals in Christian Education," "Church-Home Relationships," "The Use of Recreation as a Fellowship Builder," and "The Use of Music in Christian Education." In addition,

since the entire county is still relatively new and on the threshold of yet greater growth, the last night represented an effort to reach Boards of Trustees, entire Boards of Education, building committees, interested laymen, and all connected with the larger program of the church to discuss "Building and Planning for the Future."

The faculty selected for this huge task was, of course, interdenominational and selected for their competence in dealing with the situation rather than for their professional standing. They were gathered together weeks before the school was to begin for an orientation in which laymen and ministers told them of their needs and problems. They were challenged to throw away textbooks and accepted methods and to think creatively about the problem of the lack of space. They were given names and addresses of churches where they could see conditions first hand. They were instructed to place their emphasis on method and the teaching situation.

The faculty members went home to ponder this challenge and in the intervening weeks visited as many as possible of the churches, to see first hand what the teachers were facing.

Thus, the faculty was especially prepared and the school oriented to the field situation from the very beginning. I believe that such pains at selecting and training the faculty for such a school was evident in the rapport and understanding that existed in the classes from the start. This first attempt at such an educational enterprise was welcomed enthusiastically by seventeen churches, representing six denominations, who sent over 200 individuals to work and learn.

No panacea was discovered; the churches still are operating under extremely difficult conditions. But everyone who completed the questionnaire regarding the school felt that he had received practical aid which could be carried back to his individual church and put to use.

Mr. Welles is a senior student at the Pacific School of Religion, Berkeley, California. He was the coordinator of the leadership school described here.

Classes are still necessarily large but observers who have been looking for the fruits of the school find that the teaching done is much more creative, the methods more varied, and in gen-

eral the job of Christian education in the overcrowded situation much more effective.

Everyone looks forward to a repetition of the school, with some ask-

ing for a semi-annual school. A problem has been tackled if not completely solved, and there is one more heartening story of churches working together to meet a common need.

Family Day Keeps Them Together

by Hiley H. Ward

MARC sat on the porch with his football under his arms. The car with his parents in it roared to a start, then sped down the street.

"Where are your folks going?" said Johnny, the boy next door, as he came up to the steps.

"They're going to prayer meeting at church—it's Wednesday."

Johnny looked down the street, then up at Marc. "Why don't you go?"

"Oh, I don't care anything about it," said Marc. "There's nothing there for me; it's for old people like Mom and Dad."

"How about coming over to my house and watching 'The Strangler' on TV?"

"OK." And Marc winged the football to Johnny as they started running down the sidewalk to Johnny's house.

The scene shifts. Marc's mother and father get out of the car within a block of the church.

"I sure hate to leave him alone," his mother said.

"Yes, but he wouldn't sit still if we brought him," said his father.

"But I wish there was something here for him."

And that night a dozen other parents in the church said the same thing about their children. Within a month a new committee was meeting at the North Shore Baptist Church in Chicago.

They had one problem before them: How can we get the boys and girls into the church with their par-

ents? And vice versa, how can we get the parents when we have a program for the children?

It was decided to have a family day.

Since Wednesday was the traditional prayer meeting day and since children were coming in the afternoon to a weekday church school session, Wednesday was chosen as a natural day on which to build an all-family program.

Although the church is located in a bustling apartment area of Chicago, it had no spectacular drawing card for children, such as a gymna-

sium or skating rink. So the church had to begin from scratch. By looking over the background of the active church members, the committee came up with very striking information. Many people had talents and skills never before utilized by the church.

Using the skills of craftsmen, and laborers, and others among the members, a humming, happy family program was inaugurated. With the talents of the church members put to use this is how the program which appealed to both old and young alike shaped up:

The program begins with the week-



Ruth Ann Trout

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Booths were made for the snack bar from pews taken from the old church building. Youngsters gather there between games on family day.

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When the cobwebs were raked out of a forgotten attic, a model train project was set up by the boys.



Ruth Ann Trout

day church school. Then at 3:00, the junior children go from their released time instruction to a large room outside a make-shift snack bar. A number of group *games* are led by a public school teacher, such as "Snatch the eraser" and various "relay races." The object, according to the director of religious education, is to teach the children games that they can play in their own neighborhood, on the sidewalk, in the alleys, or in the park. "The children not only learn new games," points out the education director, "but also learn to practice real sportsmanship." Following the games, light *refreshments* are provided for each child. At the close of this game period, a *friendship circle* is formed and the group closes with *prayer*.

By 4:00 the whole program is in full swing. Mothers of the children begin to come and they help with a number of activities. There are *choirs* for all ages, an *orchestra*, *ceramics*, *creative activities* for primaries, and a *movie* (secured free of charge from the public library or from a utility company or other corporation). By 5:00 the fathers coming from work help with such projects as *woodworking* and building *model train* tracks.

A *story-time* is always popular with a certain number of children. Where there are three or four activities going on at the same time, children have a choice of which one they attend. Some prefer to go to none and instead play *ping pong* or other table

games.

The highlight of the day, especially from the viewpoint of the child who has worked up a gnawing appetite, is the *family supper* at 6:30. It is served cafeteria style. To enliven the dinner, the pastor introduces the new people informally, birthday greetings are sung, the cooks are introduced, and a skit or two take place. Since so many children are present, they often have a part. On one occasion, ten of them sang "I know a little pussy" as a stunt.

The supper concludes with a brief *devotional* presented by the members of one family. This consists of a page devotional from a quarterly devotional booklet such as *The Secret Place* (American Baptist) and *The Upper Room* (Methodist). The mother reads the thought for the day while the father reads the scripture and gives the prayer.

The next hour following supper and family devotions the adults go to the sanctuary for *prayer* and *Bible study*. The pastor leads a study on a topic from the Bible. Prayer is offered by various ones for the sick, the bereaved, and for those which present special problems. The children go to *clubs* of their own, according to their ages. Such "clubs" are conducted in a pattern very similar to youth groups on Sunday night, letting the children take part in their own Bible study and worship under the sponsorship of an adult.

When the family day finally comes to an end, both children and adults

have a more healthy attitude toward the church and a more spiritual view toward life.

It is difficult to measure the actual import of a family day program. But the North Shore Church recognizes that three aims are accomplished: (1) Family day teaches the children that the church is for them and that they can also come to church and have a good time. (2) Families are brought into the church's program as a unit. (3) An opportunity is provided for reaching the neighborhood children. When a child such as Marc starts coming to the Wednesday activities, Johnny comes with him. One-fifth of the children participating in the family day program at the Chicago church had no previous contact with the church. Through new contacts with children who tag along with friends, new families are also brought into the church.

When a family day brings the whole family into the church, the members of the family have fun together, they eat together and pray around the same table, and each member has an opportunity for expression and for his or her own worship experience. There is no longer a case of a family with one or two members at prayer meeting, one in a pool hall, one at home watching TV—all are at church on prayer meeting night.

A family day is a real opportunity for the church—in strengthening its own fellowship and in making a real witness to the community.

We Celebrate Twelfth Night

by Dorothea and Harold Pflug

OUR FAMILY did not always celebrate Twelfth Night, but in recent years it has taken its permanent place in our special celebrations. There are always a goodly number of guests who come in for dessert after dinner on January 6th, to help us put away our Christmas decorations. All of the Christmas records have been placed on the record player to provide a background of carols played very softly. The fire crackles in the fireplace and we "Oh" and "Ah" at the colored flames made by throwing especially prepared crystals on the fire. There is an air of good fellowship—given and received.

This year the younger daughter passes a wooden plate. From it each one draws a colored paper tree, star or bell. Tracing these shapes from cookie cutters and cutting them out had been a delightful project for the youngest and one of her friends.

Each star, tree and bell is numbered, and one like it, numbered the same, has been placed on some bit of decoration in the rooms of the house. These are the things the guests are to find and pack in the boxes given them. In a little while everyone is wrapping ornaments, angels and creche figures in soft paper, packing them in boxes, and labeling the boxes with crayon. Then the boughs of evergreen, the pine cones, holly, and the wrapping paper are placed in the big container near the fireplace. Abbie Graham in her *Ceremonials for Common Days* calls it "lavish fuel." Merry chatter accompanies this activity.

Finally everything looks quite ordinary again in the once festive rooms. The "untrimmers" of the Christmas tree announce that they

are ready to remove the tree. The tree stands to the ceiling and it takes several helpers for this. The French doors are opened and the tree is carried to the porch as the group sings "O Tannenbaum." Next day the children will hang bits of food for the birds on the tree and it will be placed in the yard.

Now everyone sits on the floor or on low stools around the fireplace and each in turn calls for his favorite carol which the group sings as he places something from the "lavish fuel" box on the fire.

The mood calls for reading. First there is a bit about Twelfth Night. Tradition has it this was the day the Wise Men arrived in Bethlehem. We read from Matthew 2:1-13 this story. We sing together, using that stirring old tune *Valor*:

From the eastern mountains
Pressing on they come,
Wise men in their wisdom
To his humble home;
Stirr'd by deep devotion,
Hasting from afar,
Ever journ'ying onward,
Guided by a star.

There their Lord and Saviour
Meek and lowly lay,
Wondrous Light that led them
Onward on their way,
Ever now to lighten
Nations from a-far,
As they journey homeward
By that guiding star.

Light of Light that shineth
Ere the world began,
Draw thou near, and lighten
Every heart of man.

Then we read a story or a play. Our favorite classic story is Henry Van Dyke's "The Other Wise Man," in which one of the Wise Men finally finds the Christ on the cross at the end of his search. Our favorite modern story is from John Haynes Holmes' *The Second Christmas*, the story entitled "The Wise Men Come to Herod," in which Herod's messenger who hastened to Bethlehem

ahead of the Wise Men is unable to carry out his mandate, and warns Mary and Joseph to flee to Egypt. The story is always read by passing the book around and each person reading a paragraph.

The embers have burned low by the time we join our voices again in singing:

Light of Light that shineth
Ere the world began,
Draw thou near, and lighten
Ev'ry heart of man.

After moments of quiet there is a prayer.

We learned about this from a friend

One of the things about friends is that they teach you so many things out of their "enjoyed experiences" that you would never learn otherwise. This is especially true when good friends experience moments of worship together. Our Twelfth Night celebration was not original with us. A few years ago our family was thrilled to hear the story of the Christmas celebration in a southern mountain folk school community. One of our friends told us of her Christmas spent there. The observance extended from the day after Thanksgiving to Twelfth Night.

The group started the Advent season with the singing of familiar Christmas carols and the learning of new carols from around the world. The characters for the Christmas pageant were chosen that first night and all through the weeks ahead the people became the characters, even in name, and were greeted on the streets and roads by the parts they were to play.

In the days before the pageant each family went to the woods to cut evergreens and make a wreath for each member of the family to take for decorating the Community Hall. After the pageant of the Nativity on Christmas Eve the people of the hills wended their way back to their homes and cabins, carrying lanterns to light their way, there to

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have home celebrations and the giving of gifts at the midnight hour.

On January the 6th, Twelfth Night, the school and hill community gathered again at the Community House before a blazing fire. Each person, young and old, took

down the wreath he had hung twelve days before; waited his turn to throw it in the fire and call out his favorite carol to be sung once by the entire group.

Our children, upon hearing this story, asked "Why can't we celebrate

Christmas like they do?" That year we celebrated Twelfth Night for the first time.

To the quiet worship of Common Days comes brilliance and lustre, depth and meaning, from the high occasions of Uncommon Days.

The New Discipline

by Pauline Palmer Meek

CORPORAL punishment has gone out of style. Many a church school teacher, after One Of Those Days when bedlam ruled the classroom, has questioned the laxity of modern methods and has looked back wishfully to the good old days when the hickory stick was an accepted aid to teaching.

Chances are that even this weary soul, hoarse and frazzled, will simmer down enough by Monday morning to know that spankings aren't the answer. Classroom discipline was a problem in the good old days, too.

In recent years improved curricula and greater stress on the teacher's training and weekly preparation have helped to focus the child's attention upon class activity and study instead of mischief. The importance of this cannot be overstated. But realism forces us to see that if a child chooses to misbehave he can disrupt an excellent teaching plan as surely as he can disrupt a poor one. Nor can we always place responsibility upon his parents. Sometimes the child with problems comes from a home where, within their limitations, parents are trying hard. Sometimes, without laying blame to teacher or parents, we have to deal with the child himself.

Spanking is no longer recommended. There remains considerable confusion about what should replace it. Books such as those written by Dr. Dorothy W. Baruch—*New Ways in Discipline* and *How to Live with Your Teen-Ager*—give insights into new methods of guiding children. This new discipline, while not as simple as spankings nor as direct, is based

upon sounder religion and sounder psychology. It rests upon four emphases, and these can be adapted to any group from nursery up.

Think of the pressures on the child

First the new discipline insists that "the problem child" is fundamentally unhappy, with deep emotional needs. Perhaps he is persistently willful, stubborn, or malicious. Or perhaps, though normally cooperative, he seems today to be possessed of a demon.

Think specifically of the child and consider questions like these: Is he insecure because of an emergency at home? Is he being urged to attain goals which he is not capable of attaining? Does self-doubt lead him to seek the attention of his age-mates? Has he been too repressed or too unrestricted, so that he cannot judge the proper limits of freedom? To answer such questions requires a loving concern for the individual, in his home and school relationships, that is Christianity at its best.

Emphasis upon motives is the essence of sound religion. In the Sermon on the Mount Jesus was saying, basically, that it isn't enough to follow the commandments; the important thing is the motivating spirit. "You have heard that it was said to the men of old, 'You shall not kill,' . . . but I say to you that every one who is angry with his brother shall be liable." For Christian teachers the imperative is not merely to enforce behavior rules, but to help the child build all his relationships upon faith and love.

Jesus' wonderful compassion gave him notable success with people like the Samaritan woman and Zaccheus

and Mary Magdalene. We who teach in his name must also learn to think of the troublemakers as being the troubled. Childhood is no longer assumed to be "innocent" and "carefree," for we know that delinquency and neuroses have their beginnings in earliest years. The new discipline does a great service when it helps us think first of all not of punishments but of the pressures of a child's inner life.

Talk with him about his feelings

Second, we must demonstrate our understanding. We must talk freely with him about his feelings.

If you have ever tried frank talk with a scared, angry, aggressive child you know it is anything but easy. You get nowhere by scolding; you get nowhere by preaching; and you get nowhere very fast indeed if you are angry at him. The new discipline tells us that instead of approaching him with an impassioned sermon we should begin by offering a mirror; by putting his feelings into words. Perhaps this will be done casually in the class session. Perhaps with the circumstances and personalities involved you would choose a private interview. You might begin something like this:

"You didn't want to come to church this morning, did you, Bill? Your folks made you come, but they can't make you learn anything after you get here. You feel resentful at being pushed around. I don't like being pushed, either; I know how you feel."

Or this: "I really made you mad this morning when I asked you to change places, didn't I? You feel stubborn all the way through. You'd like to get even with me."

Or this: "You enjoy making a disturbance don't you, Keith? You

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feel important when the others watch and laugh at your tricks. I guess we all like to feel important. I do, myself."

Without sarcasm or rebuke, without minimizing his feelings or explaining them away, without trying to get a confession, we attempt only to recognize how he feels and to show that we do not reject him because he feels that way. His feelings thus accepted, he can begin to consider their worth more objectively.

Somewhat skeptical about this approach, I tried it out on a scrappy little six-year-old who was always picking fights. Taking him aside to prevent mayhem, I pulled him to my knee and began.

"You're pretty mad at Billy, aren't you?"

Scrappy sniffled, tense as a fiddle string.

"I know how you feel because sometimes I get mad too. You would like to take Billy down and sit on him, wouldn't you?"

"Yes!"

"I can't let you hit him, though, even if you feel like it."

"He's mean! He never lets me play! He isn't fair!"

Was Billy mean? It doesn't matter; what matters is that this intense little bundle of emotions believed it. Scrappy's voice rose to a wail, the sobs broke, and he relaxed against me. I comforted him, and soon he was ready to go back. I liked him, so he was able again to like himself, and even able to begin liking Billy. The problem was not permanently solved. I was amazed at this much success.

Other children, especially older ones, may not react with the forthrightness of this transparent one. They may deny feeling as you say they do. They may be sullen. But whether you see results or not, your calm acceptance of whatever they actually feel gives them a new basis, in their silent hearts, for evaluating their feelings and dealing with them.

The hardest part of the mirroring technique is to resist moralizing. We are tempted to spoil it all by adding, "You are mad at Billy, but of course you ought to love him!" Few of us, not even children, need to be told what is right. We do need to see ourselves honestly and to know we are accepted just as we are. Jesus did not fling reprimands at the woman at the well. He held up the facts of her life

for her own appraisal, making it clear that in spite of the facts he was interested in her and would welcome a drink of water from her hand.

So the second step in the new discipline is to mirror the child's feelings, without condoning and without condemning.

Help him get rid of his bad feelings

The third step continues in this direction. Psychiatry has adopted as a tool the fact that bad feelings must be expressed in some way before good feelings can flow in to replace them. Constructive discipline helps a child vent his bad feelings in acceptable ways.

We would hope that when he is sure of your understanding he will be able to express his hostilities in words; if not the first time, then the second or seventh. His words may be shocking or insulting or unreasonable, but after saying them he, like Scrappy, will be in a position to feel differently.

Has this not been true in your own experience? After speaking with bitter resentment about an unpleasant situation, haven't you felt more charitable and more willing to face the situation again? A disturbed child may have no one but you to whom he can talk without fearing he will be rejected if he reveals his true feelings.

With juniors or older students, group discussion may go a long way toward resolving bad feelings. "Joe seems to enjoy heckling the teacher this morning. Do any of the rest of you feel resentful toward adults sometimes?" If your manner is frank and accepting, honest discussion can clear the air, relieve Joe of his need for sniping, and free all of you to concentrate on the topic planned for the session.

Even where no immediate discipline problem is presented, the classroom ought always to relate Christian teaching to life in such realistic ways that pupils' deepest problems are dealt with. Scan through the epistles to see how boldly and explicitly, yet how lovingly, the apostles faced up to the perversity—sometimes truly shocking perversity—of their converts.

Conversation is not the only way of expressing bad feelings. Just as small children can relieve violence by knocking down block towers or play-

ing pounding games, older ones may do it through making pictures, poems, essays, or music that describe how they feel. Feelings cannot be controlled or reasoned away; but when we help a child express them in good ways, they lose their power for evil.

Set clear limits for action

But the new discipline does not end, as some have supposed, with allowing free expression of feelings. The fourth emphasis, undergirding all the others, is that adults must set clear limits for actions. "You feel like hitting Billy. You can tell me about it, or you can pound this board. But you cannot hit Billy."

Parents must set limits for whatever affects health and safety. Teachers join them in restrictions that protect property or that concern law and social conduct. In addition teachers, to accomplish their job, must have some firm and clear standards for work that must be done.

But all of our restrictions must be made with true concern for the child, not merely to suit adult convenience or to feed adult pride or prestige. Such restrictions are quite sure to be accepted if they are explained reasonably, if the child has a voice in the details, and if we take his feelings about them into account.

At first glance this new way of discipline may seem to waste time; and you may wonder whether this frank acceptance of bad feelings will encourage the child to continue therein. The only way to find out is to give it a try. Getting skill in doing this in a natural way will take time.

As you try, remember other sessions when you struggled along in the old way, fighting an undercurrent of unwillingness and mischief, wondering finally if anything was accomplished. And if you ever long for pupils who would never waste time, who would study earnestly and obey unquestioningly, perhaps you should think about the Pharisees. They knew the scriptures minutely, they obeyed scrupulously—and they rejected Jesus completely.

Discipline by punishment may have succeeded sometimes in imposing superficial good behavior on top of the bad feelings that hid down inside. The new discipline aims toward recognizing wrong feelings, venting them, and laying honest foundations for building with love.

The Meal and the Word

A service of Agape unites Christians of all denominations

by Dorothy Ann Miller

DURING THIS PAST YEAR, there has developed among our churches interest in the different ways Christians have expressed themselves in worship and fellowship. This has grown out of preparations for and participation in the meeting of the World Council of Churches in Evanston. It has seemed increasingly important to discover services growing out of the experience of the early church, in which people of all denominations can participate.

The Chicagoland Laboratory School at Naperville, Illinois, in July 1953, did some experimentation with "grass roots" ecumenicity that proved of great devotional value. This was an interdenominational leadership education school held on the campus of North Central College, in Naperville, under the auspices of the Department of Christian Education of the Church Federation of Greater Chicago.

The Board, in studying the period when the church was one, took the idea of the love-feast or agape as providing an opportunity for joint worship. It proved to be a deeply moving experience of loving devotion to our Lord and Saviour Jesus Christ. Churches, either singly or across denominational lines, might well plan to use this service during the Lenten season.

As a base of reference, the scholarly and exhaustive work on *The Shape of the Liturgy* by Dom Gregory Dix was examined. The references to the Agape as found quoted from the "Apostolic Tradition" of Hippolytus (A.D. 160-235) seemed a possible pattern to develop into a common experience.

The Agape during the first five centuries

The Agape or Lord's Supper or Love Feast was a meal and service

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used by Christians of the first five centuries. It grew out of the Hebrew meal of *chaburah* which was eaten by people banded together for special devotion and charity. Christ and his disciples at the Last Supper constituted, in Jewish eyes, such a group. As the Christian groups were developed in Greek communities they kept many of the features of that meal.

This Agape was never confused with the Eucharist or "breaking of bread and thanksgiving" which was the memorial and thanksgiving for Christ's death for our salvation; that was a separate idea.

In the Agape the idea was to gather the faithful and those desiring to follow the "Way" together to share their meal, and to hear the "Word." The selections used were often the story of the first Hebrew Thanksgiving with its blessing of first-fruits, and the Feeding of the Five Thousand, used as an example or prototype of Christ's feeding us with the Flesh and the Word.

The day before the Agape celebration at Naperville the group was given an understanding of its origins. It was explained that the Christians of those first centuries had their roots in Jewish customs, which, carried into the rest of the Roman world with its Greek culture, took on a quality of Christianity which blended these cultures in Christian expressions of devotion to God and charity to their fellow men.

Preparations for the service

The preparation was made in this way for the Agape. The tables were set in an open square. On the head table, at the center of the closed end, was placed a large round Italian loaf of white bread on a wicker basket tray, large enough to catch the crumbs while the bread was broken.

At each place was a plate with a hard roll, Greek olives and a good sized piece of cheese (it should have been goat's milk cheese), and a glass

of grape juice mixed with water. For comfort of present-day Christians there were also napkins, a glass of water, a knife and fork.

On each table was a bowl of salad made of vegetables commonly used in the third century—cabbages, onions, cucumbers, with a dressing of salt, vinegar and olive oil; a platter of dried fruits, dates, raisins, apricots (they should have been figs but none could be found), and almonds. There was also a plate of butter.

Silence was kept from the time of the entrance of the group except for the service and the hymns, until the final crumbs were eaten and the closing benediction given. There was a profoundly moving quality of extemporaneous outburst as the hymns were started by individuals from different parts of the group, without announcement, and with all the participants quickly joining in.

Many of those present were seen to bow their heads during the meal as if in personal prayer. The sense of inter-relationship one with another was felt by all present, and many spoke of having had a deep experience.

In the service given below, the leaders, according to Hippolytus, were a Bishop or Deacon, if they were present, otherwise members of the congregation. For convenience of designation of such leaders, we retained the historic names of those officiants.

The service as used

An Agape

(Based upon the *Apostolic Tradition* of Hippolytus [A.D. 160-235?])

(As the PEOPLE enter, they file past the bearers of water who pour water over their hands and offer a towel. They then take their places, standing at the tables, the BISHOP taking his place at the center table.)

HYMN: "The God of Abraham Praise" (of Jewish origin; found in many hymnals)

The DEACON enters bearing a light, placing it before the BISHOP. (The

PEOPLE remain standing until after the blessing of the cup.)

BISHOP: The Lord be with you.

PEOPLE: And with thy spirit.

BISHOP: Let us give thanks unto the Lord.

PEOPLE: *It is meet and right. Greatness and exaltation with glory are due him.*

BISHOP: We give thanks to thee, O God, through thy Son Jesus Christ our Lord, because thou hast enlightened us by revealing the incorruptible Light. We therefore, having finished the length of a day, and having come to the beginning of the night, and having been satisfied with the light of the day which thou didst create for our satisfaction, and since we lack not now by thy grace a light for evening, we sanctify thee and we glorify thee, through thine only Son, our Lord Jesus Christ, through whom to thee with him be glory and might and honor with the Holy Ghost now and ever, world without end.

PEOPLE: *Amen.*

BISHOP: (Reads Deuteronomy 26:1-11)

BISHOP: Blessed be God, who hath mercy upon us and nourisheth us from our youth up: who giveth food unto all

flesh. Fill our hearts with joy and gladness that at all times, having a sufficiency in all things, we may superabound unto every good work, in Christ Jesus our Lord, with whom unto thee is due glory, power, honor and worship with the Holy Ghost unto ages and ages.

PEOPLE: *Amen.*

BISHOP AND PEOPLE: Our Father who art in heaven. . . .

BISHOP: We give thanks unto thee, our Father, for thy holy resurrection. For through thy servant Jesus Christ thou hast made it known to us. And as this bread which is upon this table was scattered and being gathered together even become one; so let thy church be gathered together from the ends of the earth into thy kingdom, for thine is the power and the glory, world without end. *Amen.*

(*He breaks the bread, and the people form a procession to receive a piece from his hand, returning to their places at the table.*)

BISHOP: The eyes of all look to thee, O Lord,

PEOPLE: *And thou givest them their food*

in due season.

BISHOP: Thou openest thy hand,

PEOPLE: *Thou satisfiest the desire of every living thing.*

BISHOP: Glory be to the Father, and to the Son, and to the Holy Ghost.

PEOPLE: *As it was in the beginning, is now and ever shall be, world without end. Amen.*

(*All still standing; silently each says his own blessing over the cup, eats the broken bread, takes a sip from the cup, and then as silently is seated. During the meal, silence is kept so that the Exhortation may be read.*)

BISHOP (reads the Exhortation: I Thessalonians 5:12-23; St. John 6:1-14, 22-59.)

At the conclusion of the meal, remaining seated, the following hymns are sung.)

HYMNS: "Fairest Lord Jesus"

"Lord, I Want to Be a Christian"

"All Praise to Thee My God This Night"

BISHOP: Gives the closing benediction, Philippians 4:4-7.

(*All leave, still in silence.*)

The Storm on the Sea of Galilee



by Rembrandt van Rijn

(Dutch, 1606-1669)

Courtesy of the Isabella Stewart Gardner Museum, Boston, Massachusetts

AT FIRST GLANCE one might not recognize this as a Rembrandt painting. It reminds one instead of the Baroque artists, and is very different from Rembrandt's psychological portrait studies and the "atmospheric" paintings of his mature years. This was done in 1633 and the violent motion—indicated by the strong, clashing diagonal lines—is characteristic of his earlier religious pictures. His interest in lighting effects is shown in the strong light at the point of greatest danger and the contrasting shadows in the section of the boat where Jesus has been calmly sleeping.

The original painting is over five feet high. Even in a small reproduction, however, one sees that the figures stand out clearly and have individual expressions. The disciples are naturally distraught, but Jesus is self-possessed and one knows that he will soon be in control of the situation.

Rembrandt, one of the few great painters in the Protestant tradition, has given us many fine illustrations of Bible scenes and this one is worthy of study and reflection.

This painting was first owned by Burgomaster Jan Jacobsz Hinloopen of Amsterdam and later by King Augustus III of Poland. It was purchased for the Gardner Museum in 1898.

Primary Department

by Edna Butler Trickey*



THEME FOR FEBRUARY: *The City (Home Missions)*

For the Leader:

Since February is known as Brotherhood Month in many churches, and since the closely graded lesson materials used by many denominations stress "Home for All," we have thought that a series of worship services on "The City" might be helpful. The Friendship Press has published materials on this theme for primaries, and the quoted paragraphs and stories in these services are from these books. Anyone planning to use this material should buy at least the first two listed below.

Materials

The Boy with the Busy Walk, by Anne M. Halladay. \$2.00 cloth, \$1.25 paper.

A Primary Teacher's Guide on the City, by Mattie Lula Cooper. \$.50 paper. (See pages 11-13 for a list of other helpful books, songs, pictures and filmstrips which will make these stories real to children.)

Friendly House. \$.50 paper. A booklet with pictures showing what goes on at a neighborhood center. This may be cut apart and used most effectively on a bulletin board.

All of these materials may be obtained from denominational or other bookstores, or from the Friendship Press, 257 Fourth Ave., New York 10, N.Y.

The filmstrip, *Jimmy Finds City Friends*, which comes with a reading script, may be used to open or close the unit if you feel that your children need more concrete ideas about city mission centers. (See page 40 of this issue for description and sources.)

The numbered hymns are from *Hymns for Primary Worship*, Westminster or Judson Press.

For the Leader (Continued):

The stories used in these services are built around the activities of a city neighborhood center where many ages, races and classes of people learn to work and play together. From them it is hoped that children will begin to understand some of the various reasons why people live as they do, to see how neighborhood centers help, and to grow in a desire to share in the work of such a center.

If possible, representatives from your classes might visit a mission center and report back to your group. Or a group of children from such a center might be your guests on the last Sunday.

*Plymouth Congregational Church, Des Moines, Iowa.

1. Tippy Meets Tomas

(Worship suggestions are taken from pages 21,22 of *A Primary Teacher's Guide on the City*.)

PRELUDE: "America the Beautiful" (In most hymnals.)

LEADER: Let us think of all the different workers helping to take care of people in our cities all across America, as we sing the first stanza of "America the Beautiful."

SCRIPTURE: "Jesus taught his friends that God cares for people. It is God's plan for people to help one another. That is the way God takes care of the world. A friend of Jesus once said, 'We are fellow workmen for God.'" (Read this verse, I Corinthians 3:9a, from your Bible.)

PRAYER: "Dear God, we thank you for the many workers who help take care of cities. We are glad for your good plan for people to work for you in helping to take care of one another. Amen."

OFFERING: "Father, Bless the Gifts We Bring Thee," No. 169

LEADER:

Out in the western part of our country, in Colorado, is a beautiful city named Denver. A little boy named Tippy lived in a lovely residential section of this city. One summer his father and mother had to go away for several months and left him to stay with his grandfather and grandmother. They lived in a big, old house in an old part of the city, far away from Timmy's friends and neighbors. While he was there Timmy learned some interesting things about his city. I will tell the first part of the story today and we will have more on other Sundays.

STORY: "Tippy Meets Tomas"

But after he had explored everything around the house, Tippy was homesick. He wondered what his friends across the city were doing.

Tippy wondered, too, how he was ever going to get acquainted with anyone in Grandpa's neighborhood. It was summer vacation. With no school, what chance would he have to meet any boys or girls his own age?

Besides, most of Grandpa's neighbors were foreigners—Japanese, Mexicans, and Chinese. Tippy had seen them in the store and passing the house. They talked strange talk so fast that he could not make out a word.

Tippy gave a deep sigh. Here he was, a whole afternoon ahead of him, nothing to do, no one to play with.

"I won't have a very good story to tell

¹Used by permission of the Friendship Press.

²From *The Boy with the Busy Walk*. Used by permission of the Friendship Press.

Miss Pattie," he thought to himself.

Miss Pattie was his church school teacher in the uptown church. On the last day of church school she had said, "We will have a picnic in July. Just to get together once during summer vacation. I will let you know when it will be. Everyone must bring a good vacation story."

Thinking about it, alone on Grandpa's step, a lump of homesickness grew big in Tippy's throat. But he must not let anyone know.

Just then a sweet baking smell came floating out the door. Grandma had told him that she was going to bake his favorite cookies.

Tippy started to take a long, deep sniff, but he stopped in the middle of it.

Coming down the street he saw a boy—a boy almost as big as he was. Even though this boy was still a block away, Tippy rose to his feet to watch him. For the boy's arms swung back and forth and his legs crisscrossed like scissors. In fact, he had the busiest walk that Tippy had ever seen.

As the boy drew near, Tippy could see that his black hair seemed to burst up into a little brush-broom bristle on top of his head. The boy started to toss a ball as he walked.

Just as he reached Grandpa's gate in the center of the yard, the ball struck a low limb on one of the out-in-front elm trees. It gave a bounce and came flying into the yard.

Tippy jumped up and made a run for it.

Plop! He caught it on the bounce. "Good catch!" The boy's dark eyes sparkled as Tippy tossed the ball back over the fence. "You live here?"

"No, this is my grandpa's house." Tippy found himself smiling back.

"Mr. Bellows, the store man? Is he your grandpa?"

Tippy nodded.

"Well—fine!" The boy tipped his head to let Tippy know he meant it and went on.

As he watched the boy walk away, Tippy decided that his face had matched all the rest of him. His eyes were large and dark. They had a looking-forward-to-something look, as though he were not seeing anything about him. He looked the way you felt when you were going to a circus.

In his loneliness, Tippy wanted to run through the gate and follow the boy. Instead, he waited until the boy with the busy walk had gone a little way. Then Tippy went to stand on the gate bar and lean over in order to learn where the strange boy was going.

Tippy did learn, too. The boy went only to the end of the block and then turned to enter a large, new, white brick building on the corner. Tippy had never noticed this building much before. But now he saw that it had a wire fence around the yard.

When Grandma called, "The cookies are done!" Tippy hurried inside and, after his first bite, asked Grandma, "Is that a school down on the corner?"

"No, that is our neighborhood church mission center. 'Friendship House' we call it."

Tippy stood thinking.

Mission! He had heard the word many times. But to Tippy a mission had never seemed very real. It had been a far-off

something that you put church school money into a special envelope to help. That was about all he had ever known about a mission.

He did remember the name "Friendship House" because he had heard his mother and daddy talking about it. Now for the first time he knew that without a doubt his extra envelope nickels and dimes had been given to help this very mission down the street.

Tippy stood munching his soft, warm-ginger cookie and liking his idea. It made home seem a little closer all of a sudden.

Standing there, Tippy could not know that the very next day something else was going to happen to bring it even closer.

(Show the pictures of Tippy and Tomas from the cover of the book, *The Boy with the Busy Walk*. Suggest that next Sunday we will hear more about what happens to Tippy.)

CLOSING HYMN: Read and teach first stanza of "Brothers All" found in the back of *Primary Teacher's Guide on the City*, page 64.

2. Tippy Goes to the Center

PRELUDE: "Brothers All," page 64, *Primary Teacher's Guide on the City*.

(Have words of all three stanzas of this song on song chart. Read all, sing stanzas 1 and 2. See worship suggestions on pages 26 and 27 of *Primary Teacher's Guide*. If you are using a picture of Jesus teaching on the hillside for your worship center, continue as follows:)

LEADER:

"Jesus taught the people about God's love for everyone. He taught about God's plan for people to work together to help

one another. Jesus taught the people to be loving to one another. He said, 'You shall love your neighbor as yourself.'" (Hold your Bible open to Matthew 19:19b as you repeat this verse.)

PRAYER: "We are glad, our Father, for churches where people may learn what Jesus taught about loving our neighbors. Help us to share our church with others. Amen."

OFFERING: "Father Bless the Gifts We Bring Thee," No. 169

LEADER:

Review the story given in service 1, and the intervening incidents in the book.

"Have any of you found out yet what a mission is? In today's story Tippy finds out more about this mission and about the boy with the busy walk."

STORY: "Tippy Goes to the Center"

As soon as breakfast was over, Tippy changed his shirt and ran out to the front step. He did not have to wait long. This morning as Tomas came down the street the busy walk was almost a run.

"Hi!" he called when he saw Tippy standing by the gate. "You can go with me to 'Friendship House'?"

Tippy's answer was a nod of the head and a grin as he pushed through the gate to step along with Tomas.

As they climbed the wide steps of "Friendship House," the front door swung open and a round faced boy greeted them. A pair of blue eyes met Tippy's.

"Hi, Chris, this is Tippy Bellows."

Then Tomas turned to Tippy.

"Chris lives here," he told Tippy. "Upstairs with our teachers, Mr. and Mrs. Kenton. He is Chris Kenton."

Tippy nodded as Tomas went on.

"Tippy is the boy who fixed my kite. He is coming to vacation school."

Chris gave a shy smile and said, "Hello." Chris called, "Oh, Mama!"

"Yes," a voice at the back of the building answered as they went into the hall. "I am out in the kitchen."

Chris led the two boys to a small room at the end of the hall. Mrs. Kenton was busy arranging some roses in a vase at the sink.

"This is Tippy Bellows, Mama," Chris told her. "He wants to come to vacation school."

Mrs. Kenton smiled at Tippy. "That is fine. We will be so glad to have you, Tippy."

Chris's mother had brown eyes that sparkled. Her hands moved quickly as she put the rest of the rose stems into the vase. At the door she turned and spoke.

"Chris and Tomas, don't you want to show Tippy around our new building?"

The three boys went down some steps into the basement gymnasium. It was sunny in the morning light. There was a basketball ring at each end and ropes to swing on.

There was a small room with white walls in front of the gymnasium. Inside there were shelves filled with bottles and a cot covered with a sheet along one wall.

"This is the clinic," Chris told them.

"My mother and the nurse help sick people and give them medicine in here."

The empty hall echoed with their footsteps as they left to climb to the upper floor. At the head of the stairs Chris pointed into a room lined with shelves where there were books and magazines.

"Here's the library," Chris told them.

Across the hall there was a nursery room and a workroom with several sewing ma-

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The colorful *Messages to Parents of Children Under Two* (\$1.50) per packet, provides guidance for young parents at the time when they are most likely to need it and are least able to attend church regularly. The packet's popularity since publication in 1951 already has pushed the number of reprints to ten.

For two-year-olds there are four picture story books—*God's Outdoors*, *My Church*, *My Friends* and *My Home*—to teach that God is a daily visitor (\$1.50 per set); *Nursery Songs and Rhythms*

(50 cents); *The Twos at Church*, 160 pages of guidance for the teacher (75 cents); and *A Message to Parents* (20 cents per set of 4).

The newest addition to pre-school curriculum is the material for three-year-olds. There are four quarterly books, *Stories from Church* (35 cents each); *At Church with Three-Year-Olds*, a new right hand for the nursery teacher (\$1.50); *Nursery Picture Sets* for better learning through visualization and association (\$1.50 a quarterly set); and an 8-page *Message to Parents* (4 cents per quarter).

If your church isn't familiar with these materials, why don't you send for samples? Be sure to keep up with the trend of increasing membership by using the best curriculum—your little ones deserve it!



chines. Last of all, looking out over the playground, there was a room with tables holding cans of paint and brushes.

"That's the fathers' and mothers' work-room," Tomas explained. "They make pictures and paint and do lots of things."

On the first floor was a long assembly hall with a stage and a worship center for church services and Sunday school classes. Later Tippy joined the other children who gathered there for the morning prayer. Chris's father, Mr. Kenton, came in to meet Tippy.

"He's the minister for our church up the street, too," one of the boys told Tippy. "He does that besides all the work here."

After the morning worship, Tomas took Tippy to meet the other children.

There was Tomas' sister, Luisa. Her dark eyes smiled from way down inside.

There were several Negro boys and girls swinging on the rings on the playground. Tippy liked George and Pearly Clark. Pearly's braids bobbed as she came to meet him. Later, when they sang songs around the piano, Pearly and George helped all the rest of them to keep time. George's voice rose above the others.

There was a rough-and-tumble Japanese boy named Haru.

"Aya brings him ever day," Tomas told Tippy. "Aya's his sister. She's a big girl. She helps Mrs. Kenton with the nursery kids."

Aya called her little brother Harry because she wanted his name to sound American.

"There isn't any American name like Aya," she told Mrs. Kenton. "I wish there were."

"But Aya sounds so pretty," Mrs. Kenton answered.

Aya only shook her head.

The children played out-of-doors on the playground until a sprinkle of rain sent them inside to the gymnasium. Tippy helped Mrs. Kenton hang some pictures in the front hall.

"You are a good carpenter," Mrs. Kenton praised him. "You hit the nail every time." Her words gave Tippy the feeling of really belonging to the mission school.

As they were working, she tripped on something.

"Oh! Those marbles!" she scolded. "They are everywhere. I asked the children to keep them in bags. They are good about it, but the bags tip over and out roll the naughty things."

Mrs. Kenton's praise of his hammering and the troubled look that came into her face over the marbles gave Tippy an idea.

By the time the day was over, Tippy had learned that Japanese and Mexican and Negro boys and girls played dodgeball and marbles and jumped rope quite as much and as well as his own friends on the uptown schoolground. Several times, too, it seemed to Tippy, that they did it without quarreling as much as his friends at home.

As the children were getting ready to leave, Mrs. Kenton spoke.

"Don't forget that next Thursday is Family Night at 'Friendship House.' There will be a picnic, then some games afterwards. Remember, no boy or girl may come unless he brings at least one of his parents with him. I hope you can all bring both parents. Don't forget"—Mrs. Kenton held up her finger—"next Thursday night at seven o'clock."

"I think I can bring some sandwiches," Tippy told her.

Yet with all this promising, Tippy had a little troubled feeling inside as he walked home. How would Grandpa and Grand-

ma feel about going to Family Night? Would they come? But by the time Tippy reached home he was so busy making plans to carry out his new idea that he forgot about the picnic for a while.

His thoughts were full of how he was going to show Mrs. Kenton what a really good carpenter he could be. He was going to make a rack with hooks on it so the "Friendship House" children could hang up their marble bags instead of laying them on window sills and chairs where they tipped over. Tippy had seen some racks that the junior boys in the uptown school had made for their teacher that very spring. He would ask Mr. Adams for some wood. Mr. Adams worked in the storeroom of Grandpa's grocery.

That evening at dinner, however, Tippy told Grandpa and Grandma about Family Night at 'Friendship House.'

HYMN: "What Friends We All Can Be," No. 140

(Read and sing all 3 stanzas from song chart. Discuss any plans to visit a center or to invite a group to share a service with you.)

3. Tippy's Class Visits the Center

PRELUDE: "Homes," No. 150

LEADER: Read words of "Homes"

PRAYER: We thank thee, our Father, for the homes of all children everywhere. We are their neighbors and we want to be their friends. Amen.

LEADER:

(See *Primary Teacher's Guide*, 62-63)
"Jesus taught us how to treat our neighbors. (Read Matthew 19:19b and Matthew 7:12.)

"People in churches try to be good neighbors. We have found out that one of the ways that churches help in the city is by supporting community mission centers. These centers are friendly places to which many people can come. We have had many stories about a boy named Tippy. When he went to visit his grandparents he found out about a mission his church had been sending money to for a long time."

(Summarize stories from *The Boy With the Busy Walk* not read to the class, telling how Tippy enjoyed Family Night, how he found out that families helped "Friendship House" and how "Friendship House" helped families. Tell how Tippy's church class was invited to a Family Night at "Friendship House," how Grandpa Bellows had a secret to tell, and so did Grandma. Read the last two pages from *The Boy with the Busy Walk*.)

STORY: "Tippy Sees Himself"

Such fun it was all that evening! Such fun that when Benny, one of the church school boys, said to Tippy, "But, Tomas,

he's a Mexican, isn't he?" Tippy was not only startled but just a little cross. As he stood thinking, he was even more startled to know that only a year ago he might have asked the same question himself.

So he answered Benny as politely as he could.

"Yes, but that does not make him any different from us. We are all Americans, aren't we?"

Benny did not answer at first. He just stood thinking for a moment.

"Sure," he nodded and took Tippy's arm.

Later that evening when the fun was all over and Tippy was helping straighten up the rooms, he carried a chair out into the hall. Walking down the length of the room, he looked up to see a boy coming toward him. At first Tippy thought it was Tomas, for certainly this boy had a busy walk.

Then suddenly Tippy stood still there in the middle of the floor. He laughed.

That boy with the busy walk was laughing, too. Laughing back from the tall mirror that Grandma Bellows had given to "Friendship House" and hung at the end of the hall.

And now Tippy had to laugh again.

For that other boy—that second boy with the busy walk—well, it was himself.

CLOSING OFFERING HYMN: "An Offering Sentence," No. 168. (Put on song chart if needed)

Announce plans for following Sunday.

4. Brotherhood

PRELUDE: "America"

LEADER:

We are all glad to live in America where we can have such good times together. Let us sing the first stanza of "America" to show how glad we are, and the last stanza with our heads bowed, thanking God for all his good gifts. (Sing "America.")

Your further plans for the day will be decided by your previous arrangements. You may be planning a group trip to a mission center with gifts of food, clothing, or toys. You may be entertaining a group from a mission in your service, perhaps with simple refreshments afterward or you may be concluding the mission study with the film strip, *Jimmy Finds City Friends*. If you cannot show the filmstrip, use the pictures in the book *Friendly House*.

(If you prefer a story for this service, the summary of the middle part of *The Boy With the Busy Walk* might be used for the third Sunday of the month and the last chapter told for today's story.)

LEADER:

(See worship plans, *Teacher's Guide* pages 37 and 38.)

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Jesus taught that God is like a loving Father to all people whatever color or race they be. He taught that God's care is for all children. We can share God's love with others. (Recall Matthew 19:19b and John 15:14 to 17.) Today people in churches all over our country find ways of helping people in the crowded cities. In what ways did Tippy find out people were helped at 'Friendship House'?" (Elicit several answers.)

"This morning we are going to see some pictures about a boy named Jimmy. He, too, found out about a community center. As you look at the pictures, see if you can find out two things: how this center

is like 'Friendship House'; how Jimmy found friends in the city."

(Show filmstrip or pictures, with whatever further explanation is needed.)

OFFERING HYMN: "An Offering Sentence," No. 168.

(The offering should be a special one, given in the spirit of dedication, for a specific previously arranged purpose.)

PRAYER: (Close this unit of study on "The City" with suitable words of Thanksgiving for new understanding and new friends. Ask that we may all learn to be better neighbors in the way God wants us to be.)

watch that you do not disturb the great teacher."

"I wish you were going mother, but I know that you cannot. Almost everyone is going. Miriam, with her crippled feet, could not run as fast as I do. I will listen and tell her all about it when I come back."

Soon Joel caught up with his friends on the road. They darted in and out of the crowd that were moving toward the hillside where Jesus and his friends were quietly resting.

There were so many people who wanted to see and hear him! Priests from the temple! Lawyers! Those who were rich and those who were poor! Dark skin or light skin! The sick and the lame! Mothers with babies in their arms. There were more than Joel could ever count.

Joel and his friends kept moving in through one little opening and another until they came to a place where they could really see and hear the great teacher. There they settled themselves on the grass and ate their lunch together.

How gentle and loving the great teacher looked and yet how strong he was! His smile was so friendly and Joel thought he even smiled at them.

Just then it happened. A little child broke away from her mother and ran right up to Jesus. Too late to catch the little girl, the mother worked her way through the crowd to get her. The men friends of Jesus looked at the mother and little girl and then said, "Keep the children away from the great teacher."

Quickly the mother took her little girl and started away, but the most wonderful thing happened! Jesus reached out, took the child in his arms and said, "Bring them to me. Only as you have faith and the trust of a little child can you really know and understand the love of God."

And so the children came one by one to Jesus. Joel moved up closer and closer until he could touch the teacher's knee. He forgot all about disturbing the great teacher. Jesus looked right into his very eyes, Joel thought, and seemed to know and understand all about him. Maybe they talked together about his sister Miriam and why she couldn't come. We do not know all the things Jesus said that day but the Bible says he blessed the children. I am very sure he loved them all. It was a most wonderful day.

But night time came too soon and they must start back to get home before mother started worrying. So they started home. Joel was quiet all the way. How very, very much he wanted to be like Jesus! They would be friends always. He would try hard to help Miriam understand how he felt by being as much like Jesus as he could. Just telling her would not be enough. He would have to show her.

PRAYER HYMN: "Take My Life and Let It Be"

2. Jesus Loved Zacchaeus

QUIET MUSIC

CALL TO WORSHIP: Same as for first week

HYMN: "Lord, I Want to be a Christian"

OFFERING: Same as for first week

SCRIPTURE: Luke 19: 2-10

POEM: "I Wonder"

Zacchaeus was short of stature.

Did he feel left out

When he could not reach as high or run as fast as his friends,

I wonder?

Junior Department

by Gertrude Sheldon*

THEME FOR FEBRUARY: *Jesus Loved Everyone*

For the Leader:

Many denominations place special emphasis on brotherhood during the month of February. Our theme, as a continuation of "Jesus, Our Example," places emphasis on the love of God as Jesus revealed it to those about him. Without such love true brotherhood would never become a reality. These services should fit into any program planned for Brotherhood Month.

What made such love as Jesus possessed possible? His sympathetic understanding of the needs of others, his ability to see the possibilities for good in those about him and his close communion with God, the Father, made such a revelation of God's love possible. Jesus' love was not emotional. It was not easy. It required working at. But he demonstrated that such love is possible.

How far will juniors follow Jesus' example? They are often thoughtless of the shy, or hurt, or handicapped person to the point of cruelty. As their understanding of those about them grows they can be helped to become more considerate.

Only the Father himself knows to what extent the seeds which we sow week after week take root and grow. But in their season they will. Such is the sincere hope of every leader of worship!

Lent begins February the 23d with Ash Wednesday, so the third Sunday's service recognizes it.

The same call to worship will be used each Sunday. I wish you and the others who worship together would try writing your own call to worship, prayers, and litanies. I have included things written by the children in my department to help you realize that talent is not required. Thoughts from the heart, expressed in one's own words, have a value all their own. The litany in session 3 is an example. Encourage your group to write their own. This particular one may be

divided into three solo voices or one leader and group response.

No explanation is given for the story in the fourth service. Always an explanation of whether a story is true, or imaginary, or built on facts with story elements added, should be given before its use. This can be done at the time that seems most appropriate to you.

The offering service will be the same each week as on the first Sunday.

The *Revised Standard Version* of the Bible will be used.

Your own hymnal and *Hymns for Junior Worship*, Westminster or Judson Press, will be the sources for all suggested music.

The worship center may be arranged with a picture of a boy or girl reading the Bible or at prayer. Often secular magazines have usable pictures. Most graded materials have suitable ones. As we approach the Easter season, green is the accepted color in most denominations. In many sections of the country new life is in evidence and may add real interest to the worship center.

1. Jesus and the Children

WORSHIP CENTER: Use a picture of

Jesus with children.

PRELUDE: "Tell Me the Stories of Jesus"

CALL TO WORSHIP:

Come! Let us worship God, the Father,
Who through his only son
Revealed to people everywhere
His love for everyone.

HYMN: Same as prelude, sung by group

OFFERING: "Our Gifts We Share," sung after gifts are placed on altar by ushers.

SCRIPTURE: Mark 10: 13-16

STORY:

JESUS AND JOEL

"Mother, oh mother, I must hurry! Where is my lunch? I will miss seeing Jesus. Everyone is already on the road." As Joel talked he wrapped his girdle round and round him and tied it securely.

"Here," said mother, "are the dried dates and cheese and barley loaves. Tuck them into your girdle carefully so that when you are hungry you will have them. You are too thin, my son, with all your running around. When you find Jesus,

*Spring Valley, Minnesota.

Did they make fun of him
Not knowing how it hurt?
Or never choose him to be leader
Because he was different—

I wonder?

Did Jesus understand these things
When he looked up and saw Zacchaeus
In the sycamore tree
That day so long ago?

I think he did.

So he visited him
And loved him so much
He took the hurt away.
And Zacchaeus loved, too.

STORY:

JOCK

Mother had just read the poem about Zacchaeus during the family morning devotions. "How does one learn to love people by understanding them, mother?" asked Jane. "I was thinking especially of Jock. He sarked school in our grade this year and is a bully. The kids don't like him."

"I know one thing about him," said Bill. "He has an older brother who knocks him around all the time. And he isn't big enough to get even with him."

"Do you think," suggested father, "that that might be the reason he picks on those smaller than he is? And knowing that, how could we help Jock?"

"Instead of being sore at him we might give him a chance to feel important and big and needed when he is with us," slowly said Jane, "but it won't be easy, and it might not work!"

"It doesn't always seem to work, does it?" said mother. "But one thing we know. It helps us to grow if we try!"

PRAYER HYMN: "O Master of the Loving Heart"

3. We Keep Lent

WORSHIP CENTER: Cover with green cloth. Use budding branches and other evidences of spring.

INFORMAL MOMENTS: Encourage the group to examine the material on the worship center and share with one another evidences of new life that the juniors may have seen or heard during the past week.

QUIET MUSIC: To call group together.

HYMN: "The Glory of the Spring"

OFFERING: Same as for first week.

TALK: "Keeping Lent"

How many of you know that Lent begins this coming Wednesday? How many of you know what Lent is? The word Lent is an old English word meaning "lengthening days." All of us have noticed that in the spring of the year, in the part of the world in which we live, the days get longer, the sun is warmer, and we see signs of new growth everywhere, sometimes even in February. The buds swell on the trees, the pussywillows begin to show their gray coats, in the sheltered places the grass gets a little greener and everything looks expectant and with promise. Every year it is so. It is God's promise that things do not die, only change.

Lent is the period of forty days before Easter not counting Sundays. It is kept by people who love Jesus as a time of remembrance of the forty days he spent in the wilderness. People during that time think of Jesus' teachings, his love, his suffering, and the giving of himself for others.

The first day of Lent is called Ash Wednesday. Ashes have been a sign of sorrowing almost as long as any one knows. We read in the Old Testament that Job sprinkled ashes on his head to show that he was sorry for his sins. On Ash Wednesday, especially, Christians think of the things they are doing that are wrong and ask God to forgive them.

Churches plan special services during Lent to help Christians remember. People come together to think, and pray, and thank God for Jesus.

Many people give up some food they especially like or some recreation they enjoy and share the money they save with others who are less fortunate. Of course

Christian people everywhere try to share with others the year round but during Lent they make a special effort. Would you like to do that, too? If so, talk it over with your teacher and your parents and they will help you.

PRAYER: Thank you, dear God, for Jesus, who loved everyone, including us. Help us to think of the best way that we can show our love for you and for other people. Amen.

HYMN: "Fairest Lord Jesus"

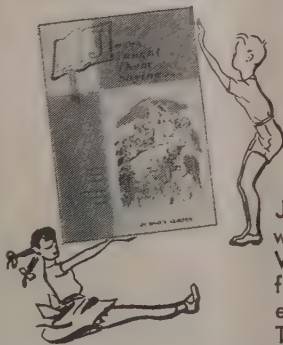
OFFERING: Same as for first week

LITANY:

WE WOULD REMEMBER

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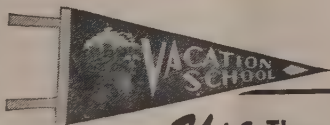
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Who came to bring peace and goodwill,
And try to be like him.

We would remember Jesus
And his friendship with everyone,
And try to be like him.

We would remember Jesus
And his understanding love,
And try to be like him.

We would remember Jesus
And the lessons that he taught
And try to be like him.

HYMN: "Take My Life and Let It Be"

4. The Samaritan Woman

WORSHIP CENTER: As before
QUIET MUSIC: "It Makes No Difference,
East or West"

CALL TO WORSHIP: Same as for first week.

HYMN: "It Makes No Difference, East or West"

TALK:

Lent is a time of remembering how Jesus loved the children, how kind and helpful he was to the sick and the poor, how he understood even those who cheated and forgave those who hurt him.

He loved people of all races too. Listen to the story of the Samaritan woman as she might have told it years after she saw Jesus.

STORY:

THE SAMARITAN WOMAN

It was dusk and an old lady, called grandmother by all the children in the neighborhood, was sitting outside her door enjoying the evening quiet. It had been a busy day and she was tired.

Suddenly a group of children came racing around the corner. Seeing grandmother there they stopped and gathered around her.

"Grandmother, tell us again the story of the day you went to the well for water!"

"Long ago the well was built," said grandmother as she remembered back through the years. "It was deep, that well, and it was not easy to pull the water way up to the surface. But I was young then and did not find it hard. The water was clear, and cool, and refreshing.

"Now on the day so long ago, when I approached the well I saw a young man sitting there. He was a Jew—I could tell by his dress and features. Now the Jewish people did not like the Samaritans and men of those days did not speak to women in public places. Imagine my surprise, then, when he said, 'Please give me a drink. I am thirsty.'

"He looked tired and thirsty but yet there was something about him so friendly and calm that I was not afraid. Of course I gave him a drink of fresh water from the well and then we talked.

"Strange it was that he seemed to know all about me, and yet he was kind. Strange, too, that he gave me a chance to do something for him—me a Samaritan. Yet as it turned out it was not so strange. As I offered him a drink he looked at me with such goodness shining through that I opened my heart to him and told him many things."

Grandmother seemed lost in thought and the children were fearful that she would not finish the story. They wanted to hear the ending again even though they had heard it many times.

"Yes, grandmother," prodded Jacob, "but what happened then?"

"Then it was the man told me of God, the Father, and his love for all people no matter where they lived or who they were. He told me about the hope of the Hebrew people, that God would send the Chosen One, the Messiah, to show his love." And grandmother was quiet again, just thinking.

"Yes, grandmother, but then what?" impatiently prompted Jacob.

"Then, Jacob, he told me that he was the Chosen One, the Messiah, and I was not afraid and I believed him. One does not meet Jesus and feel his love around one, my little friends, without wanting,

more than anything else, to tell others about him.

"So I hurried back to the city to tell everyone I saw. I even forgot to take my water jug back with me.

"Quickly the news spread and the people old and young came out from the city to see and hear Jesus. Then they invited him to come into the city and stay with them.

"He was with us two whole days, healing the sick, giving hope to the discouraged, and teaching about God, the Father, and his plan for all people everywhere.

"And many believed on him and love him to this day even as I."

HYMN: "Brother of All the World"

Junior High Department

by Ethel A. Shellenberger and
Lael A. Henderson*

THEME FOR FEBRUARY: *Rise Up, O Men
of God*

To the Leader:

With February we look toward the high point of the church year which, of course, is Easter. With Easter the first half of the church year comes to a close. Ash Wednesday begins the Lenten season and we have attempted to forecast this in the first worship service, which has to do with the preparation of young people for joining the church. Many junior high boys and girls do take special training during Lent and become church members at the Easter season.

February also brings two important days in the civil year which have their accompanying recognition in Protestant church tradition. These are Race Relations Sunday, on the Sunday nearest Lincoln's birthday, and Brotherhood Sunday, on the Sunday closest to Washington's birthday. These are recognized in the second and third worship services respectively.

For March we shall plan to emphasize the devotional life of junior high young people, stressing the proper spirit of Lent as a preparation for the observance of Easter.

As before, on these pages, the authors wish to emphasize the importance of activity for junior high boys and girls. In the following services not much mention has been made of specific parts which might be assigned to the young people themselves. Leaders will do well, however, to assign as much of the service, as possible, to be carried out by the young people themselves.

*Miss Shellenberger is Associate Director of Youth Work and Miss Henderson Editor of Junior High Publications for the Board of Christian Education and Publication of the Evangelical and Reformed Church, Philadelphia, Pennsylvania.

1. "The Church for You Doth Wait"

OPENING HYMN: "Rise Up, O Men of God"

PRAYER: Direct our thoughts this day, our Father, to those greater things which will help us to be true followers of Christ. Help us to learn how to give our lives in service to thee and to our fellow men. We pray in our Master's name. Amen.

HYMN: "Give of Your Best to the Master"

MEDITATION: "Thinking About Church Membership"

Leader: At this time of year it seems particularly fitting to give some thought to the matter of church membership. Soon we will be in the Lenten season, looking toward Palm Sunday and Easter. Palm Sunday and Easter seem to suggest very naturally a time when young people take on themselves the serious responsibilities of becoming active church members. Some of our group have already taken this step; others are certainly planning to do so. Three of our number who are now church members will speak of the meaning of this important decision.

First Young Person: By far the most meaningful experience which comes with church membership is a knowledge that now we are truly followers of Christ. As we stand before the congregation of our church, we are publicly giving our allegiance to Jesus Christ. We don't always realize all that this means, but we know who is our guide and example. We know, too, that with us in our own church are many other people who also look to Christ as their guide. Looking back into history, thousands have gone before who gave the same vows we gave as we became his followers.

Second young person: We took on a new responsibility as we became church members. We discovered a new importance in attending the worship services each Sunday. It seemed right to join all other church members on Sunday morning as they worship God. It also seemed right to share in the financial responsibility of our church and to make regular contributions to its work.

*Written by a junior. Used with permission.



portrait of a circuit rider . . .

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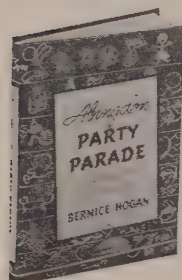
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Third young person: We promised to carry another responsibility as we became followers of Christ through church membership. One very special commission was given by Christ to his followers and we must obey it, if we are sincere. He

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asked everyone to go out and win more followers for him. Because his early followers obeyed him, there are millions of Christians today, but each church member still has this responsibility.

Leader: Over a hundred years ago, Henry Harbaugh, a minister in Pennsylvania who was especially interested in young people, wrote the words of a hymn which had special meaning to the young people of his day as they became church members. Here is the first stanza of this hymn, which is a good guide for anyone who is trying to live as a Christian:

Jesus, I live to thee
The loveliest and best;
My life in thee, thy life in me,
In thy blest love I rest.

He may have received his inspiration from some words in Paul's letter to the Romans. Let us listen to them now.

SCRIPTURE: Romans 14: 7-9

CLOSING HYMN: (If available, use Harbaugh's hymn, "Jesus, I Live to Thee." If not, use "Take My Life and Let It Be.")

2. As Brothers of the Son of Man (Race Relations Sunday)

QUIET MUSIC: "Lord, I Want to Be a Christian"

CALL TO WORSHIP: Vocal solo, "Lord, I Want to Be a Christian," if possible. If not, recite Psalm 95: 6, 7

HYMN: "My Country, 'Tis of Thee"

SCRIPTURE: I John 4: 7-11

PRAYER: (By the leader)

Our loving heavenly Father, we thank thee for each new day and the opportunities we are given to learn thy ways. Help us to keep before us the life and teachings of Jesus through whom we can know thy love. Keep us from narrow thoughts which may lead us to believe thy goodness is for our people, our church, or our nation, only. Lead us anew to the deepest understanding of the truth that all men are equal in thy sight.

THE LORD'S PRAYER: (in unison)

MEDITATION: "As Things Should Be"

Leader: Yesterday was the birthday of one of the greatest men of our country. Without much hesitation, we can say that practically every educated young person in every country in the world knows about Abraham Lincoln and honors him. The kind of justice he stood for is the kind of justice anyone, anywhere, would welcome.

Come with me to Washington, our nation's capital, and walk up the marble steps to the memorial building in his honor. The long, wide, generous steps have been used by thousands who have been coming year after year to pay their respects to this great American.

Even as you begin to ascend, you see the huge statue of Lincoln seated in a chair. He seems to be watching you as you climb, with the same kindly look he must have had when many people came to him, during his lifetime, seeking guidance or favors, especially during his presidency. Standing before the statue itself, you feel small and insignificant in the presence of such greatness.

No other decoration is needed in the memorial building, to honor this American. The statue itself demands all your attention. Then raising your eyes to the wall to the side, you see a familiar inscription.

READING: Lincoln's Gettysburg Address.
(Read from the rear of the room,

preferably by a boy.)

Leader: Men like Lincoln have visions of things as they should be, long before others are ready to go along with their forward-looking ideas. Almost a hundred years ago Lincoln said, "I believe this government cannot endure permanently, half slave and half free." And though a war was fought, and amendments were made to the Constitution of the United States, many earlier practices have persisted to our day. As late as last year, the Supreme Court decision on non-segregation in our public schools was hailed as a momentous decision. We are still striving to follow the leading of the great American, Abraham Lincoln, and the example set us long before him, by Jesus Christ, whom Lincoln tried earnestly to follow. On this Sunday, often referred to as "Race Relations Sunday," let us dedicate ourselves to work yet unfinished.

LITANY OF DEDICATION:

Leader: Our father, to the unfinished task of practicing real brotherhood—

Response: We dedicate ourselves.

Leader: To the task of finding new ways of breaking down prejudice and suspicion—

Response: We dedicate ourselves.

Leader: To studying again the lives of great men like Lincoln to find fresh inspiration for our own living—

Response: We dedicate ourselves.

Leader: To following with renewed devotion the life and teachings of our Master teacher, Jesus Christ—

Response: We dedicate ourselves.

HYMN: "Rise Up, O Men of God"

3. "Bring in the Day of Brotherhood" (Brotherhood Sunday)

CALL TO WORSHIP: "Behold, how good and pleasant it is when brothers dwell in unity!"—Psalm 133:1

HYMN: "God of Our Fathers"

READING: "The Things They Brought"

America is a land of but one people, gathered from many countries.

All have come bringing gifts and have laid them on the altar of America.

All have brought their music—dirge and dance, proud march and religious chant. All brought music and their instruments for the making of music.

All brought art, fancies of the mind, woven in wool or silk, stone or metal—windows, statues, painting—all brought their art and handcraft.

And all brought hands with which to work.

And all brought minds that could conceive; stout hearts to drive live minds; live minds to direct willing hands.

These were the things they brought.¹

LEADER:

Someone has compared America to a magnet, a magnet 3,000 miles wide and 15,000 miles long. This magnet has attracted not pieces of metal, but people. White people, black people, yellow people; Catholics, Protestants, Quakers, Methodists, Jews, Spaniards, Danes, Chinese, Japanese, Dutchmen, Bohemians, Slavs, Poles; farmers, ministers, tailors, actors, musicians,—every kind of person has been attracted to America. All of them have contributed something toward making America the great country that it is.

READING:

¹Adapted from a poem by Franklin K. Lane in "Americans All—Immigrants All," a U. S. Government Publication.

WE'RE ALL AMERICANS

"There's a textile mill in Pennsylvania with an employee roll that's a good example of our melting-pot democracy:

Sorting is done by an American.

Carding is done by an Italian.

Spinning is done by a Swede.

Drawing is done by a Scot.

Weaving is done by a Belgian.

Inspection is done by a Frenchman.

Scouring is done by an Albanian.

Dyeing is done by a Turk.

Pressing is done by a Pole.

Supervision is done by an Irishman.

And what do they make?—American flags.²

LEADER:

It is interesting to recall our country's past on this Brotherhood Sunday, and to realize that the descendants of these people who built our nation now are scientists, artists, writers, actors, philosophers, teachers. Many of them are men of affairs in our country today; some of them sit in Congress.

But there is something else that we ought to remember on this special day. Last November, Ellis Island, where the Statue of Liberty lifts her torch, closed its doors. Ellis Island was the first stopping place of many of those people of whom we have been talking. All told, 40,000,000 people came to America between the time of the American Revolution and the end of 1954. Now, the business that formerly was transacted at Ellis Island has grown less, because of wars, new laws and economic recessions. It can now be taken care of in a suite of offices in New York City, so the authorities say. On this Brotherhood Sunday, it is fitting that we should pay tribute to all those millions of people from other lands who helped to make our country great.

SCRIPTURE: Ephesians 2: 14-20

HYMN: "Rise Up, O Men of God"

PRAYER:

Almighty God, who led our fathers to these shores to lay here the foundations for freedom and brotherhood, bless to us the glorious heritage of faith and freedom which we have received from them. Help us to be true to the great ideas for which they stood, and may our country ever be the home of justice, liberty, and true brotherhood. Amen.

4. "Tread Where His Feet Have Trod" (First Sunday in Lent)

CALL TO WORSHIP: Psalm 51: 10, 11
HYMN: "Spirit of God, Descend Upon My Heart"

SCRIPTURE: Psalm 46

MEDITATION: "The Beginning of Lent"

With this Sunday we turn again to our celebration of the Christian year. For the last two Sundays we have observed special days that have been added to the Protestant church calendar in the United States by general consent. Now we return to the Christian year with the many ancient traditions it has accumulated since the formation of the Christian Church.

You will remember that we celebrated Christmas as one high point of this Christian year, marking the birth of our Savior. We also observed the Advent season, a traditional period of preparation for the celebration of the birthday of our Lord. Wednesday of last week was Ash Wednesday, the beginning of Lent. Perhaps you saw people on the streets that day with black marks on their foreheads.

Many people go to church early in the morning on Ash Wednesday to take communion, and receive this symbolic mark. Sometimes this is made with the ashes of palms saved from Palm Sunday the year before and burned so that the ashes, as a symbol of penitence, may be placed on the foreheads of these who take communion on Ash Wednesday. From Old Testament times ashes have been a sign of mourning and repentance.

Before Ash Wednesday, in the Christian year, comes Shrove Tuesday, another day of hallowed tradition. You may have connected Shrove Tuesday in your mind with pancakes, not realizing that the day had any connection at all with the Christian year. Originally it was a day set aside for confessing one's sins in preparation for the penitence of Ash Wednesday. On that day the parish priest "shrived" his parishioners; that is, he gave them the church's pardon for their sins, preliminary to Ash Wednesday.

But then it became a day of feasting, to contrast with the days of fasting which came during Lent. In New Orleans today, Shrove Tuesday is the day of the famous Mardi Gras carnival. (*Mardi Gras* in French means "Fat Tuesday.") It is interesting also that the Latin meaning of the word *carnival* is "farewell to meat." One writer suggests that the feast of pancakes of present-day Shrove Tuesday tradition may stem from an earlier day when eggs and milk were not to be eaten during Lent.

To get back to Ash Wednesday, we see that it begins a period of preparation for the glory of Easter Sunday. Church people all over the world use Lent for a period of personal devotions and prayer and special church services in preparation

for Easter, the climax of the Christian year, when we commemorate the death and resurrection of our Lord.

Back in the sixth century, Gregory the Great established the tradition that the Lenten season should be observed for six weeks, and that it should be a period when people found spiritual renewal through giving greater attention to personal devotions. Let us listen to what he said, in all its quaint language:

"From this day, (Ash Wednesday) unto the joys of the Paschal (*Paschal* pertains to the Jewish passover or to the Christian Easter) solemnity there are six weeks coming . . . that we, who through the past year have lived too much for ourselves, should mortify ourselves to our Creator in the tenth of the year through abstinence. When, most dear brethren, as ye are bid by the law to offer the tenths of your substance, so content to offer to him the tenth of your days."³

It is according to very ancient custom, then, that Lent has been a time for fasting as well as prayer, which was the tradition of the early Christian church.

HYMN: "Rise Up, O Men of God"

PRAYER: (*The following is an ancient prayer used on Ash Wednesday for many centuries*):

Almighty God, who in thy wisdom hast provided this Lenten retreat for weary souls, grant us the comfort of thy strengthening presence, we beseech thee; that our faith may be renewed, our despair be changed to hope and our sorrow be transformed into joy, through Jesus Christ our Lord, Amen.

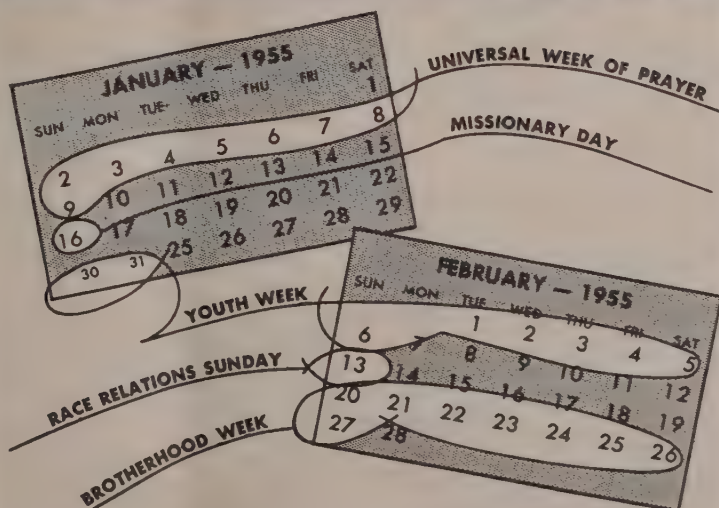
³Quoted in *The Story of the Christian Year*, George M. Gibson. Abingdon-Cokesbury 1944, p. 92.

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²Quoted in *Common Ground*.

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by Oliver B. Gordon*

THEME FOR FEBRUARY: *Young People
Look at Their Neighbors*

To the Leader:

The world today cries out for "brotherhood." In the well known words of Katherine Lee Bates, young people need now, as never before, to "crown their good with brotherhood." The exciting growth in communications and travel and the terrifying need to send our young people in military service to face all sorts of people in all sorts of places make selfish isolationism both impractical and unchristian. This better understanding of others who differ from ourselves can begin at home in our schools and at our daily work. (See the article in this issue on "An Experience of Brotherhood.") The services for February will deal with this urgent need today as a Christian obligation and privilege.

1. Look at Neighborliness

WORSHIP CENTER:

A committee working on the worship centers for the month of February should confer with local or near-by offices of Fellowship Commissions or branches of the National Conference of Christians and Jews. Graphic and colorful pictures and posters will be made available. You may also write to the Anti-Defamation League, 343 So. Dearborn, Chicago 4, Illinois for their posters illustrating I John 4:20; Proverbs 6:16; and Micah 6:8, at 5c each, or a complete set of 10 posters for 50c. One worship center for the month or a series of pictures may be used.

PRELUDE: "In Christ There Is No East or West"

CALL TO WORSHIP:

"The Lord is in his holy temple."
"So let us in spirit kneel with brothers of every race and kind."

"For behold, how good and pleasant it is for brethren to dwell together in unity."

HYMN: "O Brother Man, Fold to Thy Heart"

INTRODUCTORY WORD:

ABOU BEN ADHEM'S VISION¹

There is a beautiful poem which tells the story of Abou Ben Adhem. According to the story, he awoke one night from a dream to see an angel standing in the moonlit room. The angel was writing in a book of gold. Abou Ben Adhem asked the angel what he was writing. The angel replied, "The names of those who love the Lord."

"And is my name one of them?" asked Abou Ben Adhem.

The angel replied in the negative.

"Then write my name as one who

loves his fellow man," said Abou Ben Adhem.

The angel wrote and vanished. Again the next night he appeared and showed the names of those who loved the Lord.

Behold, Ben Adhem's name was at the top of the list!

SCRIPTURE: I John 4:16-21 (Introduced as a word from Scriptures concerning neighborliness.)

STATEMENT OF BROTHERHOOD:

In the 1954 February issue of the *International Journal of Religious Education*, Henry E. Schultz made a statement on human relations and brotherhood which deserves our prayerful consideration as it follows in line with our Scripture lesson of the morning. Will you listen to it at this time and be prepared for a brief period of silent meditation and prayer immediately following its reading:

"The air is filled with talk of the H-Bomb, the end product of a series of perfect scientific equations. But there is another H-Bomb, Human Relations, for which the final equation has not yet been solved. It represents the full acceptance of responsibility, by every person in the world, of the need for all to feel full membership in the total human family.

"The peoples of the world are living in close quarters these days. It was much easier for our forefathers than for us to obey the biblical injunction, 'Thou shalt love thy neighbor as thyself,' since the life of the average man could be plotted within the area of only a few square miles around his own hearth. The age of science makes of the whole concept of brotherhood more than an incidental problem of agencies, of groups, or of men of good will. It is now a global problem in which every person, every social and political unit has a vital stake. The way someone far away may think, act or feel can and does affect your own way of life, present and future.

"We are beyond the age when brotherhood was the luxury of the few. We are at a moment in history when it has become, for all of us, a necessity.

"There is too much at stake for any to shirk the job. We have seen how much has been accomplished in this country within our own span of years. There is much to do here and even more to be done abroad. But we must all do it, not only because we think it right, but also because we realize today that through brotherhood alone can free men hope to achieve those last best hopes of earth—true faith, true peace and true democracy."

SILENT MEDITATION AND PRAYER

CLOSING HYMN: "At Length There Dawns the Glorious Day"

2. Look at Our Neighbors of Different Races

WORSHIP CENTER: See Service No. 1.

PRELUDE: "Where Cross the Crowded Ways of Life"

CALL TO WORSHIP:

Of all things bright and true and good

The finest one is brotherhood.
For God hath made of one blood all races of men.

Then come, let us worship our common father,
Remembering that only as we love those whom we know upon this earth
Can we truly love him, who is ruler over all the earth.

HYMN: "In Christ There is No East or West"

SCRIPTURE: Luke 10:30-37 (Introduced by describing the lesson as Jesus' great story of inter-racial goodwill.)

PRAYER:

Almighty God, who looketh not on the outward color, but inward upon the heart, forgive us that we who bear the name of Christian have so frequently passed by on the other side. Grant that we may not fail to recognize and love as our Christian brothers those whose skins have a color different from our own. Help us, like the Good Samaritan, to be aware of our brothers of every race and to respond to their need for us as we recognize our need of them. So save us from the error of exclusiveness and draw us into the circle of thy love for all men. In his name Amen.

SPECIAL MUSIC: "O Young and Fearless Prophet of Ancient Galilee" (This beautiful hymn may be found in Methodist hymnals. Use stanzas 1, 4 and 5. It may be sung to the tune, *Blairgowrie* (Dykes) or the more familiar, "The Church's One Foundation." Present as a solo, duet or quartette.)

UNISON READING:

PLEDGE FOR THE AMBASSADORS OF GOODWILL:

(The following pledge should be written on the board or mimeographed copies prepared for use by each member of the department.)

"Believing that those who profess Christianity today face one of the greatest challenges through race prejudice and that the love and justice expressed in the teachings, life and work of Jesus Christ are the most effective means of dealing with problems between racial groups, and

"Believing that this power can be effective through my service and my loyalty to God as I come in contact with others in my work, my home, my church and my community, I hereby declare my decision:

"To act positively and constructively wherever racial tensions can be corrected and interracial justice and goodwill advanced.

"To seek fellowship with others who are likeminded and to work with them wherever mutually agreeable.

"To become informed about the facts of race relations, especially the phases that affect me and others of my community in our daily living.

"To seek Divine Guidance and vision for carrying out these intentions."

MIZPAH BENEDICTION: Genesis 31:49b

3. Look at Our Neighbors of Different Faiths

WORSHIP CENTER: See service No. 1

PRELUDE: "Blest Be the Tie that Binds"

CALL TO WORSHIP:

Let us thank God for all men

And send in their varied ways of searching for the ultimate

A kinship that draws us upward together.

¹Monograph prepared by the Church Federation of Greater Chicago. Used by permission.

*Executive Secretary, Department of Christian Education and Evangelism, Philadelphia Council of Churches.

²Based on the poem, "Abou Ben Adhem," by Leigh Hunt.

HYMN: "Gather Us In"^{*} (Use the tune to "Saviour Again to Thy Dear Name We Raise")

Gather us in, thou Love, that fillest all;
Rend each man's temple veil, and bid it fall,
Gather our rival faiths within thy fold;
That we may know that thou hast been of old.

Gather us in: we worship only thee;
In diverse forms a common soul we see;
In varied names we stretch a common hand;
In many ships we seek one spirit-land.

Thine is the Roman's strength without his pride;
Thine is Judea's law with love beside,
Thine is the Greek's glad world without its grave;
The truth that censures and the grace that saves.

Some seek a Father in the heavens above;
Some crave a spirit vast as life and love;
Some ask a human image to adore;
Within thy mansions we have all and more. Amen

LEADER: In the thought expressed by the hymn we have just sung, we who are Protestant Christians are able, increasingly, to share with all true seekers after God. We recognize a kinship with all who would sincerely serve others in thy name. Listen now to a story of one who had caught this vision.

STORY:

NATHAN STRAUSS^{*}

There was a man who lived in America who loved his neighbors. His name was Nathan Strauss, and he was a Jew. He lived at the same time that Louis Pasteur lived. When he heard that Pasteur had discovered the secret of making milk pure, he determined to learn more about it.

He went to Brussels, Belgium to a convention where they were to discuss the method that Pasteur had discovered for killing the germs in milk. He rose in the convention and made a speech, pleading with the members to accept the Pasteur method. Finally they agreed to approve the discovery.

When Mr. Strauss came back to the United States, he began to set up milk stations where mothers could get pure milk for their babies for half price. All the milk was pasteurized after the method discovered by Pasteur.

Mr. Strauss was a very rich man and he gladly gave millions of dollars to bring health to children. He did not say, "These milk stations are for Jewish children," but he said that they were for all children, white, black, brown—any children who need good, pure milk.

HYMN: "God of the Nations"^{*} (Use the tune, "Lord Speak to Me, That I May Speak")

God of the nations, hear our call;
Thou who art Father of us all,
Show us our part in thy great plan
For the vast brotherhood of man.

May we, a nation blessed with light,
Be ever truer to the right,

^{*}Adapted from hymn-poem written by Edward Dearle in 1874.

^{*}From *Learning How to Settle Disputes* by Lucy King DeMoss. Published by The Bethany Press. Used by permission.

^{*}Hymn poem written by R. H. Earnshaw in 1856.

That nations in our life may see
The power which we derive from thee.

Let us with earnestness of youth
Care only for the pursuit of truth.
O may we feel thy guidance still
And heed the impulse of thy will.

Thus, as thy kingdom cometh here,
Shall it throughout the world draw near;
And loyalty to country then
Shall reach out to include all men. Amen.

4. Look at Our Neighbors of Different Opportunities

WORSHIP CENTER: See Service No. 1
PRELUDE: "Take My Life and Let It Be"
CALL TO WORSHIP:

Remember now the words of Paul, when he said,
"Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal.

And now abideth faith, hope and love, these three; but the greatest of these is love."

HYMN: "Take My Life and Let It Be"

SCRIPTURE: I John 4:7-12, 18-21

TALK:

DISTRUST BECOMES LOVE IN CHRIST

The psychologists tell us that man instinctively distrusts those who differ from him in condition, custom or opportunity. So we, as Christian young people, tend to look with suspicion on those who have a great deal more than ourselves or a great deal less.

We are prone to look on the so-called privileged wealthy few and see them as proud or exclusive. Perhaps with some secret envy, we judge them as lazy wasters of time and money. We think they do not want or need our love and understanding.

On the other hand, those who are poorer and more under-privileged than ourselves are also suspect. We don't like their shabby surface appearance and we are likely to contend that they could have more if they would only bestir themselves. Too frequently we attempt to patronize rather than love and understand them.

All of these attitudes are based upon fear rather than love. Fearing the differences we fail to cultivate a Christian concern that will lead to a better understanding and a realization that we are one in the sight of God.

LITANY OF SUPPLICATION:

Leader: Our Father, grant that we who have an abundance of material things,

Group: *May be willing to share our God-given plenty with those who need it so sorely, in the name of justice and in the spirit of love.*

Leader: Our Father, grant that we who know the joys of overcoming obstacles by hard and honest effort; by achievements self-earned and therefore doubly appreciated,

Group: *May be willing to share these achievements gracefully with those who seem more favored by life's circumstances.*

Leader: O Father, grant that we may daily increase our own store of spiritual life and strength and in this growth,

Group: *May be willing to share with those who need this light even though they seemingly sense it not.*

Leader and Group: Our Father, grant that we may more truly love all those who differ from us and so loving, may come



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to understand them better and work with them more, in the name and spirit of Christ.

HYMN: "I Would Be True"

With the New Books

Jewish Thought as a Factor in Civilization

By Leon Roth. New York, Columbia University Press, 1954. 64 p. \$40.

Too many Christians know too little about Jews and too many Jews know too little about Christians. No single pamphlet gives such an incisive and penetrating view of Judaism as the one produced by UNESCO entitled, "Jewish Thought as a Factor in Civilization."

In five concise chapters, Mr. Leon Roth plunges the reader into a historical perspective of the Jews, the basic ideas of Judaism, and the place of Judaism in civilization.

It is a truly brilliant but comprehensible treatise. The writer makes such observations as these: "The significant thing for humanity was not the affirmation of the existence of God by the Jews but the kind of God whose existence they affirmed. He is 'living'; he is 'righteous', he makes demands. He has told man what is good and expects him to live up to it."

Mr. Roth points out that the special place claimed for the Jews in the wider drama of world history has given rise to many misunderstandings, and much has been made of the arbitrary character of the "choice" of the Jews as if it had been dictated by mere wilfulness on the part of the chooser or tribal vanity on the part of the chosen. As a modern epigrammatist put it:

How odd
of God
to choose
the Jews.

But this is to miss the point of the Biblical narrative, and the counter-epigram goes to the heart of the matter:

It's not
so odd—
the Jews
chose God.

Jewish Thought as a Factor in Civilization is an important contribution to the book shelf on intergroup understanding. It is a "must" for Christian teachers and leaders.

WILLIAM H. VASTINE

Signs and Symbols in Christian Art

By George Ferguson. New York, Oxford University Press, 1954. 346 p. \$10.00.

This beautiful book should find a place in every church library and in homes where great art is appreciated. It grew out of an interest in creative art methods in an Episcopal parish in Tucson, Arizona, where the author is Rector. He found an interest in symbols for the expression of religious ideas. Much traditional religious art has been difficult for Protestants to understand because it is so full of symbolism at one time known to all but now generally meaningless.

The book is illustrated in three ways. There are 250 marginal drawings of symbols drawn from animals, birds, insects, plant life, the natural universe, religious dress, numbers, letters, and religious objects. There are 96 large black and white reproductions of paintings containing symbols and signs, and 16 illustrations in full color. The reproductions are from paintings in the Kress collection at the National Gallery of Art, and represent the Italian Renaissance period, which was unusually rich in symbolism.

Short accounts are given of the biblical and apocryphal stories frequently used by great artists. Teachers of art sometimes complain that young people who have come through the church school do not recognize such terms as the Visitation, the Presentation at the Temple, the Dormition of the Virgin, the Tribute Money, etc. In fact, such terms are not generally used in curricula materials. This book will help students and teachers alike to recognize familiar Bible stories under scholarly terms, and to gain much fresh information about the saints and legendary characters so frequently used in religious art of the first 1500 years of the Christian Church.

Any class or department studying symbolism will find this book a rich source of information and a delight to read and examine.

LILLIAN WILLIAMS

The Bible in World Evangelism

By A. M. Chirgwin. New York, Friendship Press, 1954. 165 p. \$2.50.

This book is in two parts. The first contends that the Bible has been the perennial source book for all evangelistic endeavor. The second part predicts that the renewed interest in the Bible today will undoubtedly lead to increased evangelistic endeavor in and through the church around the world. The author's first hand account gained through personal worldwide travel of the way the Bible is being used with growing, evangelistic power in various parts of the world will be of special interest to the readers.

The author wrote this little book at the invitation of the United Bible Society to serve as a contribution to the preparation for the Evanston Assembly. The foreword is by Bishop Eivind Berggrav.

PAUL L. STURGES

Worship Services for Teen-Agers

By Alice A. Bays. Nashville, Abingdon Press, 1954. 256 p. \$3.00.

The many youth leaders who have used to advantage one of the six previous volumes of worship services for youth by Alice A. Bays will welcome this newest addition to the series. Using a format of hymns, prayers, poems, selected Biblical passages and stories of past and present, she has constructed thirty-seven worship services that can be used by youth in a wide variety of settings, from Sunday

school worship to campfires. Worship themes deal with the lives of great leaders, abundant living, finding God, and special occasions of the church year. While some are designed for senior youth and some for intermediates, most can, with adaptations, be used effectively with both age groups.

Although these services stick close to the usual pattern of worship and attempt no new approaches in order of service or manner of presentation, they do have vitality. This is chiefly due to the strong stories of character and action that the author has gathered from many sources. These stories, smoothly written and with an easily discerned point, make the book a valuable resource for the average youth group. The integrated poems and prayers and the selected bibliography add to its value.

RICHARD THOLIN

The Philosophy of the Old Testament

By Charles H. Patterson. New York, Ronald Press Company, 1953. 557 p. \$5.00.

Mr. Patterson has presented in this volume an analysis of the documents which make up our Old Testament, so far as present scholarship can trace the details of its origin. The analysis is dramatic and fascinating; every Protestant has the obligation of pondering deeply the reconstructed history of these writings. This obligation rests upon Protestants particularly, since they are in a special sense the people of the Book. The very nature of their faith depends upon the nature of the book which they have deemed so central. I personally know of no single volume which yields the necessary information so well as Mr. Patterson's.

The author has centered his attention on the Old Testament for four reasons: (1) It belongs to the sacred literature of three major religions. (2) The Old Testament writings prepared the minds of New Testament figures, and to understand the New Testament one must understand the Old Testament. (3) Much classical literature in the western world presupposes knowledge of the Old Testament. (4) It has strongly influenced our political and philosophical development.

The author uses the word "philosophy" in his title. I believe he does so properly. In the narrower sense of that word, some of my colleagues would quarrel with the notion that this volume pertains to philosophy. The author himself shows that only a portion of the writings in the Old Testament are wisdom literature; priestly, prophetic, and legal documents predominate. And in terms of western philosophy it is only occasionally that Mr. Patterson details the relation between an idea in the Old Testament, and the philosophical discussions of that idea which occurred in later centuries. The final chapter, incidentally, does gather into separate paragraphs the ideas of God, man, ethics, evil, freedom, and philosophy of history which had been working themselves out among the Hebrew writers through many centuries of meditation.

In the broader sense it can be said that

Mr. Patterson has written directly about philosophy. The whole story which he tells has as its point the thesis that the kind of inspiration in biblical writings is that of developing insight concerning life and existence. Thus is the emphasis of religion changed from the words of a book to the insights contained in that book. The point is important, and the strength of Protestantism perforce becomes its philosophic strength, its adequacy among competing views as a philosophy of life. This shift of emphasis, largely achieved among the educated clergy, has not yet had, I suspect, the impact upon organized Protestantism which must occur if sheer intelligibility has any importance.

In the broader sense, then, this book is an argument for religion as a philosophy of life against religion as a mystery cult. The argument is sound; its logic is inevitable. Certainly the fear that such a shift of emphasis will reduce the power of religion, sometimes detected among us, is unjustified. The biblical insights elaborated by Mr. Patterson will work the more strongly among us; and the insights of the free philosophers of later centuries can be assimilated as well.

If Mr. Patterson's book, through giving understanding of *the Book*, moves us ever so little in that direction, then he shall have done well by all of us.

WILLIAM REESE

Early Christianity

By Burton Scott Easton, edited by Frederick C. Grant. Greenwich, Conn., The Seabury Press, 1954. 158 p. \$3.50.

Early Christianity is the posthumous publication of the papers by Burton Scott Easton on "The Purpose of Acts" and "Early Christianity." The bulk of the book contains the essay on the purpose of Acts. "The Purpose of Acts" was published originally in England. This is its first American publication.

One of the central ideas in this essay is that Luke sought to prove to the Roman authorities that the Christians were Jews who had come to accept Christ as the Messiah. Consequently, they should have the same legal rights and be tolerated on the same basis as the Jews.

In the course of showing Luke's purpose in writing Acts, Dr. Easton interprets the faith and life of the early church as outlined in Acts.

This would be a very helpful study book for groups seriously interested in exploring early Christian faith.

ALVA I. COX, JR.

The Hope That Sets Men Free

By Howard Conn. New York, Harper and Brothers, 1954. 192 p. \$2.50.

The Hope that Sets Men Free is not one of the natural hopes by which men are seeking to live today, but the hope grounded in the Christian religion. This is the thesis of this exceptionally well-written book by Howard Conn, the minister of the Plymouth Congregational Church, Minneapolis. Dr. Conn reveals a gift for analysis of these natural hopes and of the latent power of the Christian faith.

Dr. Elton Trueblood, in the foreword, calls his discussion "thoughtful and time-

ly." The author "goes right to the heart of the matter and comes out with something as radically different from mere optimism as it is from mere pessimism." Both ministers and laymen will want to read this volume.

PAUL L. STURGES

Golden Moments of Religious Inspiration

Edited by Ruth M. Elmquist. New York, McGraw-Hill Book Co., 1954. 303 p. \$3.75.

Here are treasures from seventy-five years of *Christian Herald* publication: pithy, potent sentences, poems, prayers, essays, sermons.

The themes deal with man's relationship to man and to God, and the Christian's continuous combat with his earthly self. Suspenseful stories make clear his God-ward course.

The material moves through every area of life, refreshingly, humorously, luminously. Preachers, teachers could quote from it. We all could grow from it.

LYDIA TOURANGEAU

The Prayers of Peter Marshall

Edited by Catherine Marshall. New York, McGraw-Hill Book Co., Inc., 1954. 243 p. \$3.00.

Were you ever faintly irked by pastoral prayers you considered to be too "professional?" Did you ever feel vaguely uncomfortable sitting beneath a pulpit from which rolling, sonorous phrases thundered toward God in praise or intercession? Then read Peter Marshall's prayers.

His widow has collected 276 of them—some from his pulpits in Covington, Atlanta and Washington, most delivered before the U. S. Senate. Her task was a difficult one, for Dr. Marshall did not read his prayers, did not even write them out. They have been taken down in notebooks by devoted listeners, and edited, chronologically and topically arranged, and prefaced with a deep insight into their author's love for his listeners.

And Dr. Marshall loved his God as he loved his people—personally, as a familiar friend. His path to God in prayer was not a city boulevard or a superhighway. It was a country road, or a well-known—and well-worn—village street. His phrases were not "slick" and calculated, but were those you might have used in talking with that same God. I am sure the Father smiled at his humor—"our heads swell so much easier than our hearts"—and welcomed his forthrightness—"If we could say 'This is what God wants us to do,' none would vote against it, and how much time and temper and money would be saved." His Senate colleagues appreciated such nudgings no less than the brevity of his prayers!

ROBERT J. HARPER

Narcissa and Marcus Whitman—Martyrs on the Oregon Trail

By Ann West Williams. New York, Association Press, 1954. 151 p. \$2.

In this book a white woman undertakes the impossible by enduring the hardships of the Oregon Trail. Oregon tribesmen had appealed to the superintendent of In-

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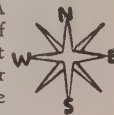
By Jessie M. Trout. A beautiful garden of devotions richly illustrated with 39 drawings of flowers. It is a lovely gift, equally suitable for personal or club use. The outline follows the seasons with a specific weekly theme and emphasis on special church days. Each week has a different Bible reading, meditation, prayer, hymn and suggested music. Space is provided for prayers and comments.

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God's Wonder World

for teachers of children

By Bernice Bryant. A newly revised edition of a popular and different type of devotional for children 6 to 10. In the stories, a typical boy, David, shows that the same loving God who teaches birds to build nests also directs man in this machine age. Many beautiful photographs included.

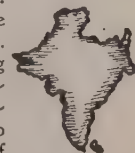


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Hira Lal of India

for missionary study

By Leta May Brown. The story of a native Indian Christian, Dr. Hira Lal, is captivating reading from the fascinating incidents surrounding his birth to his years as a doctor of the soul and body. As background, the author (a missionary herself) sketches the growth of a typical mission in India, recording a degree of spiritual achievement inspiring to all.



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dian affairs to send them white men to teach them the Bible. They had been told by fur traders that the white man's strength and power came from worshipping God. The Methodist *Christian Advocate* published their appeal. As a result, the American Board of Commissioners for Foreign Missions, representing the Presbyterian and Congregational churches, was supplied with money and volunteers for an expedition to Oregon.

Among these volunteers were Marcus Whitman and his young bride, Narcissa. After setting up an Indian school and church, they devised an Indian alphabet and wrote a schoolbook in the Indian tongue. Their days were filled with trying to overcome the Indian filth and laziness

and teaching the Indians the virtues of life and God.

This book describes in detail the hardships of a pioneering missionary, both at home and abroad. It shows also the determination of a missionary to complete his mission in God's name. The ending will stir the emotions of many teen-agers.

BROOKS KELLOGG

David, Warrior of God

By Juanita Jones. New York, Association Press, 1954. 155 p. \$2.00.

Through defeat and heartbreak the strength of God carries David to victory. After many years of being pursued by Saul, and leading his army through the desert, encountering battle after battle, David finds peace as King of Israel.

A vivid account of the exploits of David are pictured here, to show the older child what David really was like. It is well written, and the true David is shown, his flaws and his assets.

JULIENNE KELLOGG

Simon Peter, Fisher of Men

By Albert N. Williams. New York, Association Press, 1954. 159 p. \$2.00.

When the stranger in the temple on that Sunday ended his sermon with the words, "Repent your sins. The Kingdom of Heaven is at hand," the life of Simon, who was later called Peter, changed. For the man was Jesus, the son of God, and he was just beginning his teaching. Peter is drawn to him and with his brother, Andrew, becomes his disciple.

This is the story of Jesus' teachings, the teachings by which we live today, and the way that Peter saw them and understood them. Most of the sermons, miracles, and incidents are recorded for the grammar school child in language he will understand.

JULIENNE KELLOGG

New Life in Old Lands

By Kathleen McLaughlin. New York, Dodd, Mead & Company, 1954. 272 p. \$3.75.

What world-minded Christians have dreamed of for many years is now coming about through international cooperation. This book tells in interesting fashion of the revolutionary changes being made in the economic, social and health aspects of community life all over the world. Specifically, it describes some of the projects being undertaken by the welfare agencies of the United Nations and the implications these have for raising the level of mankind.

It is easy to see the potentialities for Christian missions if they can capitalize on the humanistic advances being made by these international teams.

LILLIAN WILLIAMS

Book Notes

Peloubet's Select Notes 1955

By Wilbur M. Smith, D.D. Boston, W. A. Wilde Company, 1954. 473 p. \$2.75.

This is the 81st annual volume of the oldest commentary on the Uniform Lessons. These are dated lessons designed primarily for adults, but a few suggestions

are given for adapting them to children and youth. Each lesson contains directions to the teacher, a lesson plan, commentary on the Scripture, much of which is printed, illustrations of various kinds, and a notation of audio-visual materials when these are available.

Uniform Lesson Commentary 1955

By William M. Horn, Editor. Philadelphia, Muhlenberg Press, 1954. 320 p. \$2.75.

This is the second annual edition of a commentary on the International Sunday School Lessons (Uniform Series). A special commentary prepared not only for teachers but also for pupils studying these lessons. Contains some drawings and maps.

More Plays and Pageants for Many Occasions

By Ernest K. Emurian. Boston, W. A. Wilde Co., 1954. 215 p. \$2.50.

This volume contains ten non-royalty plays and pageants for church, school, and community use. They are largely instructional in character, giving information about famous persons and incidents, such as the writing of the "Star Spangled Banner" and Emma Lazarus' poem on the Statue of Liberty. Some are episodic; others describe only one incident. The plays will be useful to amateur dramatic groups wishing simple dramatizations for special days or occasions.

LILLIAN WILLIAMS

100 Chapel Talks

By A. C. Reid. Nashville, Abingdon Press, 1955. 304 p. \$2.95.

Brief, pointed scripture interpretations based on talks delivered at Harvard and at Wake Forest Colleges. Each talk gives a practical application of biblical truth to everyday affairs and each is preceded by a scripture passage.

Religion and Society

By Elizabeth K. Nottingham. New York, Doubleday & Co., Inc., 1954. 84 p. Paper, \$.95.

A brief statement of a basic point of view concerning the part played by religion in human societies. Religion is treated from a social viewpoint, which the author believes to be fundamental. The last chapter deals with religion in American society.

Pamphlets on the World Council

The University of Chicago Round Table, Nos. 852-857. Chicago, Ill., 1954, 10c each.

Printed transcripts of six radio discussions presented by the University of Chicago Round Table in cooperation with the World Council of Churches' meeting in Evanston. Nos. 852 and 853, "Christ—the Hope of the World." No. 854, "The Christian Church Facing East and West." No. 855, "The Church and Race Relations in Africa and Asia." No. 856, "Christians in the Struggle for World Community." No. 857, "Evanston: A Beginning, Not the End." Participants are outstanding delegates to the meeting and University professors. Included also are relevant papers and special articles.

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What's Happening?



The Convention Plus a Vacation Trip

CHICAGO, Ill. — DELEGATES to the 23rd International Sunday School Convention, to be held at Cleveland, Ohio, July 27-31, 1955, are already planning their trips. If no additional time is available, participation in the Convention alone would justify a trip, whether from fifty miles or several thousands. However, many persons are planning to combine with attendance at the Convention a sight-seeing or vacation trip.

MR. LOREN WALTERS, Director of the Convention, makes the following suggestions regarding vacation travel:

"In Cleveland itself there are many points of interest. You may want to attend a home game of the Cleveland Indians at the lakeside Stadium. You may visit the city parks located on the shores of Lake Erie, or the Museum of Natural History or the outstanding Art Museum.

"If you are mechanically-minded, go to the Thompson Auto and Aviation Museum. Send for a little folder entitled, *You Will Like Cleveland*. It is available from the Cleveland Convention and Trade Bureau, 511 Terminal Tower, Cleveland 13, Ohio.

"If you are motoring to the Convention, from either Canada or another state, there are many possibilities for adding interest and historic information to your trip. The State of Ohio issues a booklet which suggests 36 auto tours. Several of these tours start from Cleveland and take one along the shores of Lake Erie to Cascade Park, Oberlin College, the Firelands Museum, Edison's birthplace, and Sandusky, Ohio. Another takes you East from Cleveland to the city of Astabula, Ohio. This tour includes the Garfield Memorial, the Art Museum, Western Reserve University, and John Carroll University.

"A larger booklet called, *Historic Ohio*, describes many points of historic importance in Ohio. In this booklet read 'Schoenbrunn Was First Ohio Settlement.' It tells of the first Christian settlement in Ohio founded by a group of Moravian missionaries. A partial restoration of the original settlement has now been completed and is an interesting place for you to visit. For both of these free booklets write to: the State of Ohio, Development and Publicity Commission, Columbus, Ohio.

"If you have never visited a foreign

country, here is a chance to go to Canada. A half day's journey from Cleveland to the east brings you to Niagara Falls where you may cross the border into Canada. An equal distance westward brings you to Detroit, Michigan, where you cross the Detroit River by suspension bridge or tunnel and enter Canada at Windsor, Ontario. You will find our Canadian neighbors most cordial hosts. At these points of entrance you may stop at the Provincial Information Centers for maps and information about vacation possibilities.

"If you prefer to stay within the United States the vacation areas of Western Pennsylvania, Western New York, and Michigan beckon to you with their lakes, forests, and beaches.

"Truly the Convention and these travel opportunities add up to the *greatest trip of your life*. Plan now to make it a reality!"

"Canadian delegates will be fortunate in traversing interesting and beautiful sections of their own country on the way to Cleveland. From there they can go in any direction, as noted above, to see historic and scenic places.

Christianity and the Arts Associates

CHICAGO, Ill. At the annual meeting of the General Committee of the Department of Worship and the Arts, Division of Life and Work, National Council of Churches, held on November 18, 1954, an announcement was made concerning the launching of a new organization, Christianity and the Arts Associates. Technically

an advisory group for the Department, it is also a nation-wide medium for a constant interchange of ideas and experience as well as a means for support of the projects of the Department.

Interesting projects were recommended by each of the Commissions within the Department. These Commissions are composed of outstanding persons in the fields of the arts who are already demonstrating the great services which their special resources can bring to the churches.

The chairmen of the Commissions are as follows: Architecture, WALTER TAYLOR; Art, ALFRED BARR; Drama, NORRIS HOUGHTON; Literature, STANLEY R. HOPPER; Music, THOR JOHNSON; Ways of Worship, MORGAN NOYES.

Membership in the Christianity and the Arts Associates is open to all interested, upon the payment of one of the following fees: Student, \$2.50; Regular, \$5.00; Contributing, \$10.00; Sustaining, \$25.00 and up; Organizational, \$25.00. Write to the Department of Worship and the Arts, National Council of Churches, 297 Fourth Ave., New York 10, New York, for explanatory folder.

Dr. Koontz Dies

DAYTON, Ohio — DR. PAUL R. KOONTZ, associate editor of Sunday School Publications, the Evangelical United Brethren Church, died of a heart attack in the Union Station in Pittsburgh on Sunday, November 28. Dr. Koontz had been associated with the Otterbein Press for the past nine years.

He was a member of the Committee on the Uniform Series and of the Joint Committee on Audio-Visual Materials, of the Commission on General Christian Education, National Council of Churches. He was also a member of the Committee on Audio-Visual and Radio Education and of the Editors Associated Section.

Hugh Munro Dies

MONTCLAIR, N. J.—MR. HUGH R. MONRO, financier and a leading Presbyterian layman, died November 22 at the age of 83. Mr. Munro was a founder and treasurer of the John Milton Society for the Blind. He served as chairman of the North American Section of the World's Sunday School Association, and held many other offices in religious and charitable organizations. From 1931-1933 he was a vice-president of the International Council of Religious Education.

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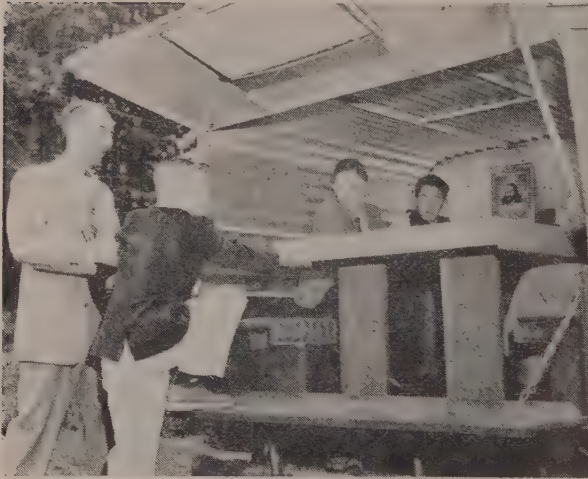
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Sunday School Classes on Wheels

Photographs from Religious News Service



The sudden expansion of Sunday school enrollment has caused churches to use unusual types of meeting places. Shown in the picture on the left is Mr. Ivar Albertson, teacher of a Lutheran Sunday school class at Oswego, near Portland, Oregon. He is helping one of his pupils into his pickup truck



The scene on the right is from Nashville, Tennessee. The First Presbyterian Church is using ten old buses while a new educational building is being constructed. Teaching the fourth and fifth grade girls is Mrs. David K. Wilson. The discarded buses were obtained from the Nashville Transit Company.

Milton Heitzman Joins National Council Staff

CHICAGO, Ill. The REV. MILTON HEITZMAN of Plainfield, Illinois, has been elected by the General Board of the National Council of Churches as Associate Director of Audio-Visual and Radio Education, effective January 1. He will be associated with Miss PEARL ROSSER in the Chicago office.

Mr. Heitzman will give staff direction to the Visual Education Fellowship—its services, publicity and promotion—and to the Department's evaluation process for films, filmstrips, etc. He will also edit publications such as the VEF Newsletter

and the *Audio-Visual Resource Guide*. He will be in charge of the Department's audio-visual service and assist in liaison with other National Council units and committees, and audio-visual producers, manufacturers and dealers.

Previous to graduation from Illinois Wesleyan he was for two years president of the Illinois Christian Youth Council. He attended Garrett Biblical Seminary, receiving the B.D. degree in 1945. He served Methodist pastorates at Stockland, Melvin and Bloomington while a student at Garrett. Following graduation he attended the University of Illinois, doing graduate work and serving as assistant professor of sociology.

Mr. Heitzman held a pastorate at Lockport, Illinois, and served as director of Christian education at the New England Congregational Church in Aurora. For the past two and a half years he has been pastor of the Plainfield Congregational Church.

As an Illinois pastor he has been connected with the state soil and water conservation program, Red Cross drives, and headed a community chest campaign. He has directed several National Christian Teaching Missions, was director of three young adult summer conferences, and for the past four years has been a member of the Committee on Christian Education for the Congregational State Conference.

Mr. Heitzman's picture, together with

an article which he prepared, appears on page 40 of this issue.

Mrs. Heitzman is the daughter of PROFESSOR HARRY C. MUNRO of the Brite College of the Bible, Texas Christian University, for many years on the staff of the International Council of Religious Education.

We Planned for Audio-Visuals

(Continued from page 9)

them for Christ and help integrate them into the life of his church. There is much to be taught. There is much to be shared. We want to use audio-visuals to teach more, faster, and better.

EDITOR'S NOTE: Helpful bulletins on *Planning Schools for Use of Audio-Visual Materials* are available from the Department of Audio-Visual Instruction, National Education Association, 1201 -16th St., N. W. Washington 6, D. C. Titles: No. 1, *Classrooms*; No. 2, *Auditoriums*; No. 3, *The AV Instructional Materials Center*. Price, \$1.00 each.

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Information Wanted On Family Camps

CHICAGO, Ill.—The American Camping Association is undertaking a survey of camps serving families, adults, or mothers and children. Any such camps which have not received a survey questionnaire are asked to write for a copy to the American Camping Association, 343 South Dearborn St., Chicago 4, Illinois.

One of the objectives of this survey is to compile a directory of family camps for distribution to interested persons.



For Lenten Reading

MEDITATIONS FROM A PRISON CELL, by F. Olin Stockwell, author of "With God in Red China."

ALONE WITH GOD, prayers by Grover C. Emmons, founder of The Upper Room.

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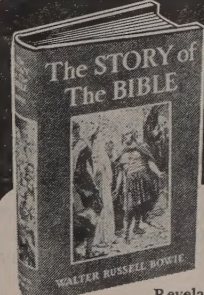
Druggists Fight Objectionable Comics

DES MOINES, Iowa — Forty-five druggists of Omaha have pledged to clear their drugstores' racks of all objectionable comics of the "weird, horror and sex type." Here, one of the pharmacists, HAROLD D. BEAN, eliminates horror comics from his store collection. Meanwhile, the heads of Des Moines' two magazine distributing agencies have pledged their full cooperation.

Camp Warren Dedicates Building

COLOMA, Mich. — The Berrien County, Michigan, Council of churches recently dedicated at Camp Warren its new dining hall. The building is a memorial to MARA VARPA who fled with her family from Latvia after World War II. She was employed as assistant cook at Camp Warren. Between her summers at camp she graduated from Benton Harbor Junior College and Earlham College, and planned to enter Hartford Theological Seminary. She died last summer of leukemia.

Camp Warren houses both the Council and summer conferences.



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THE

Visual Education Fellowship

Presents

Milton Heitzman



"If you spend your life building walls you have no right to complain of being lonely."

Neighbors

MAY we call your attention to a controversial film? The title is "Neighbors" but the subject is "controversy." The technique of the film will be liked by some and distasteful to others. The method of presenting the idea will be accepted and appreciated by some persons and will be thought to show poor taste and judgment by others. The story is a controversial incident in the lives of two men.

"Neighbors" presents two friendly men living in a gentle neighborhood of white houses, grass, and fate of all fates, one flower. This flower, as the narrator would have it, grows on the property line between the two houses. Result: a fence, fractured relations, a fracas, and chaos. At the close of the film two flowers are growing in appropriate spots—but wait, let us not disclose the plot.

We suggest this short film (14 minutes long) because it carries with it simply drawn lines the message our Master brought when he answered the question about the great commandment with the words, "and the second is like unto it, love thy neighbor as thyself."

We believe that the unusual technique will increase interest in the use of this film.

Norman McLaren, the writer, calls his method "pixillation." Through it he animates live actors and real photographs. Mr. McLaren also drew the sound track on the film. The result is that what you hear is a caricature of sound and what you see is a caricature of motion. The whole thing gives one the eerie feeling that he is sitting in the dream world of tomorrow and is actually seeing himself knocked down with his own picket fence.

Some scenes are highly stylized and depict a vehement hand-to-hand battle. It would not be advisable for small children to view this film. It is designed primarily for youth and adults.

There are several ways in which the film could be used. It would be appropriate to use it as the starter for a discussion of historical conferences such as the Versailles Treaty and the Yalta Conference.

This film could be used with a youth group as the discussion starter on an evening devoted to the topic, "How to make friends in a new community."

Without too much stretch of the imagination one could use this film as a part of a total program of racial and cultural understanding.

"Neighbors" is really the depiction of the opposite idea of all such words as Understanding, Compromise, Brotherly Love, and Mutual Freedom. When one sees the reverse of these ideals portrayed in the faces of the animated characters one pledges himself again to become a "bridge builder" and not an "erector of fences."

"Love Thy Neighbor" is a message of truth stenciled on one's imagination through the medium of film.

(See next column for data on this film.)

New Release Evaluation

Jimmy Finds City Friends

56 frames, B&W, script. Sale, \$3.00. Producer: Joint Commission on Missionary Education, National Council of Churches, 1954. Available from denominational publishing houses. HIGHLY RECOMMENDED, especially for primaries and juniors.¹

This is the story of a community center (All Peoples' Community Center) in operation where Jimmy, a child of a minority race, is welcomed into wholesome fellowship, after having been rejected by other groups. He experiences the feeling of "belonging" and is able to recognize and correct his own faults as well, through being a friend to other lonely children in the group.

It is designed for primary and junior children studying national missions in the church, including community centers, interracial activities, problems of the city

¹This filmstrip is recommended in the services for primaries on page 23 of this issue, to accompany the resources on home mission centers suggested for use in February.

church, and possibly evangelism emphasis. It may also be used to promote support of city missions by young adults and adults, in women's association meetings and family night programs. It is very timely, true to life, and realistic. It brings to life every-day problems many people have to face. The interracial group is used in a natural situation. The narration is simple and therefore easily used with children. The photography is very good.

NEW RELEASES

Neighbors. 16mm, B&W or color. 14 min. Rental, \$5.00. Producer: National Film Board of Canada, 1953. Available from International Film Bureau.

Back to Bombay. 16mm, color, 28 min. Producer: Congregational Christian Churches, 1954. The new India as seen through the eyes of an American missionary.

A Chance to Grow. 16mm, B&W, 30 min. Rental, \$9.00. Producer: Family Films for The Methodist Church, 1954. Appreciation for each other in the Christian family.

Live and Help Live. 90 frames, color, manual and script, 1-33 1/3 rpm micro-groove record. Sale, \$15.00. Interracial relations.



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